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OF THE
THEOLOGICAL CRITIC,
A QUARTERLY JOURNAL,

EDITED BY THE REV.

THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

THE principal object I have in view in editing this Journal is the furtherance of Biblical Criticism :—a most important branch of Theological Literature, which has been of late years all but entirely neglected in England.

The Journal will embrace Theology in the widest acceptation of the term, as comprehending the Criticism of the Sacred Text, Ecclesi-

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THE
FIRST HEBREW BOOK.

BY THE REV.

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RECTOR OF LYNDON,
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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P R E F A C E.

THE plan of the following Work is the same as that which I have pursued in my other “First Books.” I have principally followed *Gesenius*; and the later chapters of the Work, especially those which treat of the ‘Irregular’ or ‘*Weak*’ conjugations, are an abridged translation of that author’s Grammar. These portions contain more information than will be at first necessary for the pupil; indeed, it will not be absolutely necessary that he should do more than commit to memory the ‘*Short Paradigm*’ prefixed to each chapter, and the accompanying Table of ‘*Normal Forms*,’ before he proceeds to translate the Exercise, with which the chapter concludes. When he meets with any variation from the forms he has committed to memory, he must refer to the fuller account of the conjugation that follows the Paradigm.

Through a considerable portion of the Work the Hebrew Exercises are printed both in Hebrew and English characters; for I am convinced that the

difficulty of learning to read with correctness and fluency the first oriental language that a person attacks, is very far greater than the editors of our elementary Hebrew works would appear to suppose.

Wishing, therefore, to *tempt* many persons to *teach themselves* the language in which the Scriptures of the Old Testament were composed, I have felt it necessary to smooth the path to the accomplishment of the first and most irksome portion of the labour.

T. K. A.

Lyndon, May 5, 1851.

LIST OF CONTRACTIONS.

G. = Gesenius.

E. = Ewald.

L. = Lee.

ERRATA.

- Page 23, 76 *a*, for English *read* Hebrew.
— 35, 103, for affirmatives *read* afformatives.
— 105, last line, for prefixes *read* suffixes.
— 107. In 308, for to be pure, *for* קָנַה kānāh, *read* נָקַה nākāh.
— 184, *b* 9, for treasures *read* treasuries.

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INTRODUCTION.

(*Abridged from Gesenius.*)

§ 1. *Of the Semitic Languages in general.*

THE Hebrew tongue is one member of a large family of languages, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia. This family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.

For want of a name, sanctioned by long usage, for the nations and languages united in this family, the term *Shemites*, *Semitic languages* (most of the nations using these tongues being descended from *Shem*) is generally received at present.

The *Semitic* languages may be divided into three principal divisions: *a)* The *Arabic*, to which the *Æthiopic* belongs as a branch of the southern Arabic (Himyaritic). *b)* The *Aramæan* in the north and north-east. It is called *Syriac*, as it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of Jews. To this division belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18 and vii. 12—26; Dan. ii. 4—vii. 28. To the Chaldee is closely allied the *Samaritan*, both exhibiting a frequent admixture

of Hebrew forms. The Aramæan of the *Natsoræans* (John's disciples, Sabii*) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt. c) The *Hebrew*, with which the *Ca-naanitish* and *Phœnician* (Punic) stands in close connexion.

These languages are now either wholly extinct, as the Phœnician, or exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia Proper, but also spread itself on all sides into the districts of other tongues.

The Semitic family of languages was bordered on the east and north by another still more widely extended, which spread itself under most diverse forms, from India to the west of Europe, and which is called the *Indo-Germanic*, as embracing the *Indian* (Sanskrit), ancient and modern *Persian*, *Greek*, *Latin*, *Slavic*, and *Gothic*, together with the other *German* languages. In very early times, the *Semitic* came into contact, in various ways, with the ancient *Egyptian*, from which the *Coptic* is derived. Both have accordingly much in common, but the relation between them is not yet accurately defined. The *Chinese*, the *Japanese*, the *Tartar*, and other languages have a fundamentally different character.

The grammatical structure of the Semitic languages has many peculiarities, which, *taken together*, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: a) Among the *consonants* (which always form the body of these languages) are many

* So called from יְהוָה as being βαπτισται.

gutturals of several grades; the vowels, having their origin in the three primary sounds (*a, i, u*), subserve more subordinate distinctions. *b)* Most of the radical words consist of *three consonants*. *c)* The verb has only *two tenses*, but great regularity and analogy prevail in the formation of verbals. *d)* The noun has only *two genders* and a more simple indication of case. *e)* In the pronoun all oblique cases are indicated by appended forms (*suffixa*). *f)* Scarcely any compounds appear in verbs or nouns (except proper names). *g)* In the syntax is found a simple combination of sentences, without much artificial subordination of members.

As to the words themselves, the *Semitic* tongues vary essentially from the *Indo-Germanic*; yet they appear to have more in common here than in the grammar. A great number of stems and roots resemble in sound those of the *Indo-Germanic* class. But if we exclude *terms* that were obviously *borrowed*, we shall reduce the actual similarity, partly to words which *imitate sounds (onomatopoetica)*, and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a *historical affinity*, which cannot be proved without agreement also in grammatical structure.

The *Semitic* writing had from the beginning this striking imperfection, that *only the consonants* (on which the meaning of the word always depends) *were given in the line as real letters*. Of the vowels only the longer ones, and even these not always, were represented by certain consonants used as vowel-letters. It was not till a later period, that all the vowels were indicated by means of small signs attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The *Æthiopic* is the only exception, but its deviation from the *Semitic* usage

was probably introduced by the first missionaries who introduced Christianity into that country. However dissimilar the Semitic written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet (of which the truest copy now extant is the *Phœnician*), from which also the ancient Greek, and through it all other European, characters were derived.

In regard to the relative age of these languages, the oldest written works are found in *Hebrew*; the *Aramæan* begins about the time of *Cyrus* (in the book of *Ezra*); the *Arabic* not till the earliest centuries after Christ (*Himyaritic inscriptions*); the *Æthiopic* version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, till the Mahomedan revolutions, when it suffered considerable decay.

§ 2. *History of the Hebrew as a Living Language.*

This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, *Hebrew language**, does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called by Isaiah *language of Canaan* (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), Neh. xiii. 24, and elsewhere, persons are said to speak **יְהוּדִית** (*Judaicè*), in *the Jews' language*, in accordance with the later usage which arose after the removal of

* **לְשׁוֹן עֲבָרִית**, γλῶσσα τῶν Ἐβραίων, ἐβραϊστί.

the ten tribes, when the name *Jew* was extended to the whole nation.

In the writings of the New Testament, the term *Hebrew* (*εβραϊστή*, *εβραῖς διάλεκτος*) was also applied to what was *then* the vernacular language of Palestine, in distinction from the Greek.

In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation.

The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonian exile, at which epoch the second, or *silver age*, commences.

Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. But the language of *poetry* is every where distinguished from prose, not only by a *rhythm* consisting in *measured parallel members*, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew. The prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less

measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramaean or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz., 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Haggai *, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age: e. g. several of the later Psalms (cxx. &c., cxxxvii., cxxxix.).

* *Gesenius* (who has been sufficiently answered by *Hävernick*) includes the prophet Jonah.

FIRST HEBREW
BOOK.

CHAP. I. *Reading and Orthography.* § 1. *The Letters.*

1. THE Hebrew Alphabet consists of twenty-four consonants.

Form.	Sounded as	Repre-sented by	Hebrew name.	Original signification of the names (according to Gesenius).	Nume-rical value.
Final (i. e. as the last letter of a word)	א A'leph	(mostly omitted)	אָלֵף	Ox	1
ב	Béth	b (bh)	בֵּית	House	2
ג	Gí'mél	g (gh)	גִּמְלָל	Camel	3
ד	Dá'léth	d (dh)	דָּלֶת	Door	4
ה	Hé	h	הֵא	Window	5
ו	Váv	v	וֹוֹ	Hook	6
ז	Zá'yín	z	זָוַיִן	Weapon	7
ח	Khéth	kh	חִית	Fence	8
ט	Téth	t	טִית	Snake	9
י	Yód	y	יְוֹד	Hand	10
כ	Cáph	c (ch)	כָּפָה	The hand bent	20
ל	Lá'méd	l	לָמֶד	Ox-goad	30
מ	Mém	m	מֵם	Water	40
נ	Nún	n	נוּן	Fish	50
ס	Sá'méch	s	סָמֵךְ	Prop	60
ע	Á'yín	y	עֵין	Eye	70
פ	Pé	p (ph)	פֵּא	Mouth	80
צ	Tsá'dé'	ts	צָדֵי	Fish-hook	90
ק	Kóph	k	קֻופָּה	Back of the head	100
ר	Résh	r	רֵישׁ	Head	200
שׁ	Shín }	sh }	שִׁין	Tooth	300
שׁ	Sín }	s }	שִׁין		
ת	Táv	t (th)	תּוֹתָבָה	Cross	400

a) Observe that *Shin* and *Sin* are distinguished by the position of the *distinctive point* above them.

b) To distinguish *Samech* from *Sin*, in Roman characters, it will be represented by an *Italic s* amongst Roman letters, and by a Roman s amongst Italics : so *Téth* will be *t* in Romans, *t* in Italics.

The Hebrew characters were originally *representations* of the 2 objects which their names denote, as set down in the sixth column.

The names and order of the letters should be learnt by heart, 3 since these must be perfectly known, before a Hebrew Lexicon can be used with facility. They may be arranged in triplets, thus:—

A'leph	Bêth	Gi'mel
א	ב	ג
Dâ'leth	Hê	Vâv
ד	ה	ו
Zâ'yin	Khêth	Têth
ז	ח	ט
Yôd	Câph	Lâ'med
י	כ	ל
Mêm	Nûn	Sâ'mech
מ	נ	ס
A'yin	Pê	Tsâdê
ע	פ	צ
Kôph	Rêsh	Shîn; Sîn
כ	ר	שׁ; שׂ
	Tâv	
	ת	

CHAP. I. § 2. *Division of the Consonants.*

1) Gutturals, *A'leph, Hê, Khêth, A'yin.*

2) Palatals, *Gi'mel, Yôd, Câph, Kôph.*

3) Linguals, *Dâ'leth, Têth, Tâv.*

4) Sibilants, *Zâ'yin, Sâ'mech, Tsadê, Shîn, Sîn.*

5) Labials, *Bêth, Vâv, Mêm, Pê.*

The *liquids* may also be considered a separate 5 class. They are,—

La'med, Mêm, Nûn, Rêsh.

a) א is the lightest of the gutturals, a scarcely 6
B 2

(6) audible breathing from the lungs. (b) **ি** is nearly related to it, and is “a sound peculiar to the organs of the Semitic race” (G). It had sometimes a comparatively hard sound, which the Greek interpreters expressed by **γ** (in *Gomorrha*, &c.): in other words it was a gentle breathing, not expressed in other languages (*Eli*, *Amalek**). It is now usual to pass it over in reading the language, and often in writing it in Roman characters. The Portuguese Jews pronounce it as *gn* at the beginning of a syllable, as *ng* at the end of one.

c) *Resh* (ר) was pronounced with a hoarse guttural sound, and partakes of the peculiarities that, as we shall see, belong to the gutturals.

7 The consonants are also divided into,—

a) *Servile letters*.

b) *Radical letters*.

Servile letters are those which are used in the grammatical *inflexions*, and in the syllables that mark *derivative* words. *Servile letters* are, however, sometimes *radical*; though *radical* ones are never *servile*.

The *servile* letters are contained in the memorial words *Mosheh*, *Eythan*, *Vecalebh* (Moses, Ethan, and Caleb, משֵׁה אַיָּתָן וְכֹלֶב).

Exercise 1.

a) Write down, in English letters, the names of the following consonants.

	1	2	3	4	5	6
1.	ע	ו	ל	ש	ר	א
2.	ג	כ	ג	ו	ד	י
3.	ס	ח	כ	ז	י	ו
4.	צ	פ	ג	ט	צ	ע
5.	ב	ח	ג	ק	ך	ל
6.	ש	א	ז	מ	ר	ג

* 'Hλι, עַלִּי. 'Αμαλέκ, עֲמָלֵק. Ewald indicates its presence by the *aspirated breathing* (‘), but says that its sound may be best represented by *gh*: and in his Alphabet he prints *Ghain*.

b) Write down the Hebrew letters corresponding (7) to,

	1	2	3	4
1.	y	kh	h	z
2.	l	a	k	v
3.	g	n	d	ts
4.	r	c	m	b

CHAP. I. § 3. *Long Vowels. Quiescent Letters. Syllables.*

As long as the Hebrew was a spoken language, 8 no vowels were written, except so far as י נ were *vowel letters*. (See the Introduction.) The vowels, as now found in Hebrew Bibles*, are marks placed sometimes *above* the consonants, but more commonly *below* them. In the case of ū (ו) the mark is inserted in the middle of one of them (*Vav*).

Hebrew words are written, and must be read, 9 from *right to left*; not, as with us, from *left to right*.

Long Vowels.] 1) Long *a* and *e* are denoted respectively by the marks אָ and אֵ, placed under the consonant after which they are to be sounded.

אָ	אֵ	אַ	אֶ	אָ	אֵ	אַ
la	ma	na	le	me	ne	

a) Long *a* is the true guttural *a* sound, as in *father*.

b) Long *e* is the sound of *a* in *fate*, or *e* in *there*.

2) Long *i* (that is, the English *e* in *me*) is a dot 11 written under the consonant after which it is to be sounded, and followed generally by *Yod*, which is then said to be *quiescent*, that is, *not sounded*.

אִ	אֵ	אַ
li	mi	ni

(the *i* pronounced like *e* in *me*.)

* See the *Introduction*.

- 12 3) Long *o* is a *dot* usually placed over *Vav*, which is then *quiescent* (11).

לוֹ	מוֹ	נוֹ
<i>lō</i>	<i>mō</i>	<i>nō</i>

- 13 4) Long *u* (like *oo* in *tool*) is a *dot* placed in *Vav*, which is then *quiescent*.

לוּ	מוּ	נוּ
<i>lū</i>	<i>mū</i>	<i>nū</i>

- 14 Long *i* and *o* are sometimes found without the *Yod* and *Vav*. They are then said to be *written defectively*. When long *o* is written defectively, it is indicated by a *dot* placed over the left extremity of its consonant (or a little *in advance* of it to the *left*) ; as **ׁיְ**, **ׁרְ**, **ׁבְ**, **ׁדְ**, **ׁגְ**, **ׁתְ**, **ׁלְ**. — **ׁוֹ=o**, **ׁוּ=vo** *. — A *defectively written u* is identical in form with *u* (ׁ). See 26.

- 15 Every syllable (with the exception of **ׁיְ**, **ׁוֹ=o**, = *and*) begins with a consonant ; for the consonant *Aleph* (an unaspirated guttural breathing [6]) was pronounced before an initial *a*, *e*, *i*, *o*, or *u*: that is to say, every word that, if written in Roman letters, would begin with a vowel, begins in Hebrew with the consonant *Aleph*; which, however, does not affect the 16 pronunciation in any way that *our organs* can make perceptible.

אָ	אֵ	אֵי	אוֹ	אוּ
<i>ā</i>	<i>ē</i>	<i>î</i>	<i>ô</i>	<i>û</i>

- 17 The *distinctive point* of *Shin* (1, *a*) may serve also for the *defectively written o* of the preceding consonant (14) : **מֶשֶׁחַ** *mō-shēh*.

- 18 So the *distinctive point* of *Sin* is allowed to note a

* **ׁוֹ** may 1) = *ov*, the *dot* representing a preceding *Kholem* (14, 19).

לוֹהַ (*lo-věh*).

2) = *vo*, **עֹוֹן** (*üā-vōn*).

3) = *o*, **נוֹדַ** (*nōd*).

† **ׁוּ** was probably written, whenever the old language did not employ **ׁוֹ** to express *u*. (E.)

defectively written ḥō, to be pronounced after the *Sin*: (18) שֹׁנֶה sō-nē.

a) We have seen (11 sqq.) that *Vav* is *quiescent** after long *o* and *u*: and *Yod* after long *i*.

b) *Yod* (י) is also *quiescent* after long *e* (..).

c) *Aleph* (א) is *quiescent* after any long vowel.

אֵשׁ	חִיא	צָא	הַוָּא
so	hî	tsē	hû

In writing Hebrew words in Roman characters, ī, ô, û will be used for long *i*, *o*, *u*, *written fully*: ī, ḥō, û for the same long vowels written *defectively* (14): ê will be written for ֵ (that is, for ē followed by י); â for ַ (that is, for ā followed by א). On the *defective writing* of ī, ḥō, û, see 14.

The names of the long vowels [See note on 65] are,— 19

Long *a*, Kā'měts (א). Long *i*, Khî'rěk (יְ).

Long *e*, Tsé'reē (..). Long *o*, Khô'lěm (וּ).

Long *u*, Shû'rěk (עֲ).

a) Observe that the *vowel* it stands for, occurs in the first syllable of each name.

b) The quiescent letters (i. e. those letters which are *sometimes quiescent*) are contained in the *memorial word* *Ehevi* (אֲהֵוי).

a) A *simple* (or *open*) syllable ends in a *vowel* or 20 *quiescent consonant*.

b) A *compound* (or *closed*) syllable ends in a *consonant*.

Examples and Reading Lesson.

Open Monosyllables.]

צָ 3	רַ 2	לָאֵ 1	1 lō. 2 rā. 3 tsā.	21
------	------	--------	--------------------------	----

Closed Monosyllables.]

לֹטַת 3	שֵׁם 2	אִתְ 1	1 ēth. 2 shēm. 3 Lôt.	
בָּנוּ 6	יּוֹם 5	עֹזֶר 4	4 yôr. 5 yôm. 6 chēn.	
לוֹטַת 9	לוֹן 8	עַזְ 7	7 yēts. 8 lûn. 9 lût.	
צִין 12	מוֹתַ 11	סָלַל 10	10 môt. 11 sôl. 12 tsîn.	

* It would be more correct to say, that the *vowel-sign* (or *point*) indicates that the following *Yod* or *Vav* is a *vowel-letter*, not a *consonant*.

(21) Dissyllables.]

צִוָּן	שְׁנָה	1 shā-nāh.	2 tsā-yōn.
קָרָא	קְמִים	3 kā-mīm.	4 kārā.
יְוָנָה	שְׁרָה	5 Sā-rāh.	6 yō-nāh.
מָקוֹם	וְרָע	7 vā-rāy.	8 mā-kōm.
הַיָּה	מֵעָז	9 mē-yēts.	10 hā-yāh.
כָּגָן	קָוִיל	11 kō-lī.	12 mā-gēn.

Exercise 2.

22 a) Write in English characters (with the dissyllables divided into syllables)—

לֹעַ 7 לְגַ 6 צְוַר 4 צְיַ 3 עֲ 2 עַ 1
 טַבָּ 8 גַּוְלָ 10 נַסָּ 9 צְוָיָ 13 זַוָּ 12 יַיָּ 14 סַיָּ
 שַׁוְרָ 20 קָוְלָ 19 קָיָ 18 שְׁוָרָ 17 קָנָ 16 שְׁוָרָ 15 שַׁיָּ
 אַלְ 21 גַּוְרָ 22 אַזָּ 23 יְוָם 24 אַוָּרָ 25 אַלְ 26 אַלְ
 אַצְיָ 27 חַמְשָׁ 28 חַמְשָׁ 29 חַמְנוֹ 30 חַמְנוֹ 31 לְהַם
 שְׁלָוָם 35 צְעַהָ 34 סְעַהָ 33 נִיר 32

b) Write in Hebrew characters—

1 tsô.	2 tsî.	3 tsû.	4 tsā.	5 tsē.	6 tsâ.
7 sā-nāh.	8 sār.	9 yēts.		10 yā-tsūm.	
11 tsē-dāh.	12 tsā-rāh.			13 rā-tsûts.	

CHAP. I. § 4. Begadchephath Letters. Dagesh. Short Vowels.

23 The six mutes, *Béth*, *Gimel*, *Daleth*, *Caph*, *Pe*, *Tav*, were originally pronounced with a *hard* (or *slender*) sound (as *b*, *g*, *d*, *c* *hard*, *p*, *t*); but they had also a tendency to receive a softer and slightly aspirated pronunciation (as *bh* [= *v*], *gh*, *dh*, *ch*, *ph* [= *f*], *th*). To mark the harder pronunciation, a *dot*, called *Dagesh*, is placed in the letter; as, בָּ, גָּ, דָּ, כָּ, פָּ, תָּ. This mark is usually found in these letters at the beginning of words and syllables, when there is no vowel immediately preceding.

The letters which receive this *Dagesh* are contained in the (23) technical memorial word *Begadchephath*. The aspiration can hardly be made perceptible by English organs in *d* and *g*. In England, בּ (*bh*) is usually pronounced *v*: the Spanish Jews, however (and so *Ewald* and *Hurwitz*), pronounce it *b*. I shall print *g*, *d* for בּ, תּ, except when the Hebrew equivalents of Roman letters are to be written by the pupil.

But when a dot (*Dagesh*) stands in a consonant 24 that terminates a syllable, it indicates that the consonant in which it is placed is to be pronounced double (and, if a *Begadchephath* letter, without aspiration); as בּבּר *dib-bēr*.

The Dagesh that hardens the pronunciation of an 25 initial *begadchephath* letter (23) is called *light Dagesh*: that which *doubles* a consonant, *hard* or *strong* / *Dagesh lene*, *Dagesh forte*).

(Short Vowels.)

26

The short vowels are,—

ă - Pă'thăkh.

ě ے Ségôl (but ے is sometimes an *obtuse a* sound, as è in *mère*: especially in an *accented penult* followed by ے).

ÿ ְ Khî'rek Parvum.

ö ָ Kā'mëts Khâtûph'.

ü ֹ Kibbûts' (but ֹ is sometimes a *defectively* written Shûrêk' [14]).

a) It is a great imperfection in the notation of these vowels, that the sign for *Kamets Khatuph* (ö) is the same as that for *Kamets'* (ă). The rules for distinguishing the two cannot be given, till the nature of Sh'va has been explained.

Examples and Reading Lesson.

a)	בּ 3	כּ 2	קּ 1	1 khük.	2 băl.	3 găbh.	27
	אַתָּ 6	בּוּ 5	כּם 4	4 dăm.	5 bĕn.	6 ěth.	
	שָׁפָךְ 9	קּמָה 8	פּוּ 7	7 pĕn.	8 kŭm.	9 shŭph.	
	יִם 12	מְזֻבָּדָה 11	תְּרֵבָה 10	10 tûr.	11 mîts.	12 yăm.	

(27) b)	מֶלֶךְ	2	הַזֹּה	1		[25).
	נֶפֶשׁ	4	עֲרָבָה	3	3 עֵשֶׂרֶב.	4 נֵשֶׁף.
	אָרֶץ	6	וּבָעֵד	5	5 זֵהָרָעַ.	6 אֵרֶתֶס.
	טְרִם	8	חַיִתָּה	7	7 khāy-yāth.	8 tē'-rēm.
	נְדָרָה	10	נְעָרָה	9	9 nā'-yār.	10 nē'-dēr.

c)	(Mixed.)					
	אָשָׁם	3	צִיזָּה	2	צָלָל	1 tsā-läl.
	שְׁבָלָתָה	5	שְׁבָצָה	4	שְׁבָצָה	4 shā-bhāts.
	קָטָר	7	קָטָל	6	קָטָל	6 kāt-tāl.
	עֻופָּה	9	עֻופָּה	8	עֻופָּה	8 ʻūph.
	עַולְתָּה	11	עַולְתָּה	10	עַולְתָּה	10 ʻūlā-thō.
	חַרְקָה	13	יִמְדָּה	12	יִמְדָּה	11 cāt-tō-hū.
						12 yim-mād.
						13 khā-rāk.

Exercise 3.

a) Write in English letters—

28	זָהָה	1	אָמָן	2	אָמָן	3	עַל	4	גַּם	5	אָפָּה	6	פִּי	7	אַתְּ
	אַתְּ	8	אַתְּ	9	אַתְּ	10	קֹלָה	11	מוֹתָה	12	אָלָה	13	פִּזְקָה		
	זָהָב	14	עַמְּבָדָה	15	עַמְּבָדָה	16	אֲחֵי	17	אָרֶץ	18	וְחוּם	19	צָאִים		
	אַפְּמוֹ	20	מִשְׁהָה	21	מִשְׁהָה	22	הַדְּם	23	חַילָה	24	מְנֻעָה	25	פִּתְחָה		
	מֶקוּם	26	תְּמִתָּה	27	תְּמִתָּה	28	מְקֻלָּה	29	פּוֹרֶשֶׁת	30	שְׁנִים	31	זְכָרָה		

b) Write in Hebrew letters—

1	tēn	2	pākh	3	pěn	4	běn	5	pāsh	6	pār	7	pūm
8	nā-hām	9	nā-ghākh	10	pē-thī	11	cō-phēr						
12	nā-ghāʻ	13	sā-phādh	14	ʻālām	15	shā-kāl						
16	tsē-bhēth	17	gūl-lāh	18	māts-tsāh.								

CHAP. I. § 5. Sh'vá.

29 Besides the full vowels (19, 26), the Hebrew has

also a series of very slight vowel sounds, which may (29) be called *half-vowels*.

The shortest, slightest, and most indistinct of these sounds is the *simple Sh'va* (:), resembling an obscure half ē (G). A consonant followed by this *Sh'va* is usually not considered to constitute a syllable*. It will be indicated by (') when the Hebrew words are written in English characters.

This *Sh'va* is called *vocal* (or *initial*) *Sh'va*, to distinguish it from *silent* (or *final*) *Sh'va*, which marks the close of a syllable. It is also called *simple Sh'va*, to distinguish it from the *Khātēphs*, or 'composite *Sh'vas*.' See 36.

a) The place of *vocal Sh'va* is under the *initial consonant* of a *syllable*.³¹

b) *Sh'va* is *final*—

- 1) At the end of words, as קָטָן, ḥāt.
- 2) When preceded by a short vowel not having *Metheg* (48), as אַרְמֹן, ār-mōn'.
- 3) When preceded by a long vowel having a principal accent, as שָׁבֵנָה, shō'bḥ'-nāh.

(But there are many exceptions to the two last rules.)

מִמְלָא	m'māl-lē.	קִטְּלָו (= קִטְּלָה)	kit-t'lā.
קוֹטֶלָה	kô-t'lāh.	הַלְּלָי	ha-l'lā.
יִקְטָלָה	yik-t'lā †.	הַמְשֵׁל	hă-m'shēl §.
קְטָל	k'tōl.	מְלָכִי	mă-l'chē ||.

* Gesenius calls a consonant with *Sh'va* a *half syllable*.

† For the *halleg* (hăl-l'lā). ‡ Here the first is *silent Sh'va*.

§ The interrogative הָנָה (which has *Métheg*) forms a syllable of itself.

|| If this word were to be divided thus, *măl-chē*, the *caph* would take the *Dagesh*. "In these last examples the *Sh'va* sound is especially slight, on account of the extreme shortness of the preceding syllable." (G.)

32 If a word ends in two consonants, each of them takes a *silent Sh'va*, as נֶרְדָּ, nērd.

33 A final ד or ת (dageshed) always takes a *silent Sh'va*, as אַתְּ, d̄b̄r̄d̄.

With these exceptions, *Sh'va* is not placed under the final consonant of a word.

Examples and Reading Lesson.

34	וְהַוֹּרֶד	1	וִישְׁפֵט	2	v'hô-rēd.	2	yish-pōt.
	בְּרִילָ	4	יִמְלֹךְ	3	yim-lôch.	4	b'dîl.
	לְבִנָּה	6	בְּנֹתָהִי	5	bhin-tô-thî.	6	l'bâ-nâh.
	הַרְחִיבָ	8	הַרְחִיבָ	7	här-khêbh.	8	hir-khîbh.
	פְּסָפֵקָ	10	יְוָלְדָהָ	9	yô-l'dâh.	10	câs-p'châ.
	עֲבָרָתָ	12	חַלְקָהָ	11	khêl-k'châ.	12	üébh-râth.
	פְּתִיכְמָא	14	עֲבָרָתָ	13	üâ-bhâr-tâ.	14	pith-gâ-mâ.
	קְנָהָ	16	צְדָקָהָ	15	tsâd-d'kô.	16	kin-n'nâh.
	רְכָסִיםָ	18	קְנָהָ	17	k'nêh.	18	r'châ-sîm.
	שְׁלַחְנָהָ	20	שְׁלַחְןָ	19	shûl-khân.	20	sh'lâkh-nâh.
	תְּמִישָׁהָ	22	תְּמִישָׁהָ	21	tim-shôch.	22	tûm-mâth.

Exercise 4.

35 a) Write in English letters and divide into syllables the following Hebrew words—

פְּקִידָ	עַולְמָכָןָ	סִיסְכָּםָ	אַשְׁרִיָּ	מְלִכְבָּסָםָ
מְלִכִּיָּ	קְבִּרָהָ	יְמָכָןָ	סְפִּרִיָּ	פְּרִיָּ
שְׁמוֹתִיָּ	קְנָהָ	מְלִכִּיָּ	שְׁתִּיָּ	גְּבוּרָהָ

b) Write in Hebrew letters—

1 mâsh-mîm.	2 m'sham-môth.	3 nëü-dâr.
4 nîph-gä. ְ	5 nîph-tâl.	6 p'kâd-tâ.
7 yûs-sâd.	8 kôsht.	9 hîch-tâbht.

CHAP. I. § 6. *The Semi-vowels.*

A *semi-vowel*, or *composite Sh'va*, is formed by pre-fixing a *Sh'va* to one of the three short vowels, *ă*, *ĕ*, *ō*. 36

Hence we get,

- : Khātēph' Pă'thăkh.
- ~: Khātēph' Ségôl.
- =: Khātēph' Kā'méts.

These *semi-vowels* will be denoted by *a*, *e*, *o* above the line of letters, when English characters are used. A *semi-vowel* is sometimes called concisely 'a *Khateph*'.

חָמֹר	kh ^a môr (<i>ass</i>).
אָמַר	emôr (<i>to say</i>).
חָלֵל	kh ^o lî (<i>sickness</i>).

The composite *Sh'vas* stand principally, *Khateph Segol* (~:) 37 exclusively, under the gutturals.

Khateph Pathakh stands for a simple *vocal Sh'va* 38 (30), but without any fixed law: especially,

a) Under a letter *doubled* by *Dagesh* (for the doubling causes a distincter utterance of the *Sh'va*. See 39, *b*).

b) After a long vowel. (G.)

Khateph Kamets is less exclusively connected with 39 the gutturals, than the other two semi-vowels.

a) It stands for simple *vocal Sh'va*, when the syllable had an original *o* sound, which is to be partly preserved.

b) It is also used (as is also -:) when a *strong Dagesh* has fallen away. (G.)

Examples and Reading Lesson.

הָאָזִין	בְּעִטְרָה	1	1 bā-عֲתָה-râh.	2	2 hĕ-ezîn.
אָקֵה	חָתֵר	2	3 kh ^a -thâr.	4	4 ^hâh.
אָדְנִיקָם	אָדוֹנָכָם	3	5 ^dhō-nî-kâm.	6	6 ^hô-děn-nû.
עֲרָפֶל	אָהִי	4	7 ^hî.	8	8 ^râ-ph�l.
חָזֵיר	חָלֹם	5	9 kh ^a -lôm.	10	10 kh ^a zîr.
הָאָרִיכִי	הָאָרִיךְ	6	11 hĕ-e-rîch.	12	12 ha-^rî-chî.

Exercise 5.

- 41 a) Write in English characters—

1 עַבְרִי	2 לְאָבִי	3 לְאָשׁ	4 נֶהֶת	5 לְתִתְהֹן
6 מְאַבְדִּים	7 מְאַבּוֹתִים	8 נְקָפִ	9 שְׁנָאוִי	
10 תְּלִמְיִ	11 תְּלִגְוֹתִ	12 גְּלִכְדָּה	13 אֲלֹהִים	
14 אַעֲשָׂה	15 וְהַבְנִים	16 צָרִ		

- b) Write in Hebrew characters—

1 n̄d-dāh.	2 n̄z-hār.	3 h̄iz-χ̄kū.	4 t̄l-m̄d.
5 s̄r-p̄d.	6 ār-mōn.	7 t̄ă-kh̄lēph.	8 ḥ̄sh̄r.

CHAP. I. § 7. On Syllables.

Furtive Pathakh. Mappik. Makkēph. Mē'thēg.

- 42 The general rule (20) is, that every syllable which has a long vowel, is an *open* syllable; every one that has a short vowel is a *closed* syllable*.

Hence a *Sh'va* is usually *vocal* after a long vowel, and *final* (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.

- 43 But a tonic accent enables a *short vowel* to stand in an *open* syllable; a *long vowel* in a *closed* one. So that, when the syllable is the *tone-syllable* of the word, a following *Sh'va* may be *vocal* after a short vowel, and *final* after a long one.

- 44 When a final guttural is **ן**, **ע**, or **ה** (with *Mappik*, 46), this guttural has often a *Pathakh* under it, called *Furtive Pathakh*, because it *steals in*, as it were, before the consonant it stands under, as **מִשְׁיחָ**, *Mā-shī'-ākh* (*Messiah*).

- 45 A *furtive Pathakh* may also stand under one of the gutturals just enumerated, when such guttural is fol-

* When a *vowelless* consonant (which, as such, has *Sh'va*) closes a syllable, but *runs on* naturally with the *following* consonant, Ewald calls the *Sh'va*, “*Sh'va medium*,” and the (former) syllable “*a half-closed syllable*.” Thus, **יַלְדִּי**, not quite *yāl-de*; not *ya-l'de*; but, as it were, *yal'de*.

lowed by a *dageshed* consonant with *Sh'va*, as פְּשֻׁעַת, (45) *pā-shā'-ăyt*.

Mappik' is a point placed in the middle of a final ה, 46 when it is not *quiescent*. (ה will be represented by *hh*.)

Makkēph is a hyphen, which unites words so closely, 47 that a word followed by it loses its *accent*; words united by this mark being considered as one word.

Tsere and *Kholem* are often changed by a following *Makkeph* into *Segol* and *Kamets Khatuph* respectively: as

בָּל אָדָם בְּלִי־אָדָם At בָּל אָדָם for אָת־כָּל for בְּלִי־אָדָם.

Mē'thēg (or *Bridle*) is a small perpendicular line 48 (।) to the left of a vowel; it is used to show that the vowel sound is to be extended. *Metheg* stands (G.),

a) Before a *vocal Sh'va*, which, without that mark, would be taken for *final Sh'va*: as אָמַרְנָה, ā-m'rū (not ām-rū).

b) Before a *Khateph* (36) when immediately preceded by a vowel without a following *dagesh*: as יְחִרָה, yě-khērēh.

c) In polysyllables, one or two syllables before the *tone-syllable*. If the last syllable has the tone, the antepenultima, whether long or short, has *Metheg*.

In speaking of the *antepenultima* here, we consider a (simple or composite) *Sh'va* to form a *syllable*.

Examples and Reading Lesson.

זְכָרָה 2 יְיַרְאָה 4 קְטַלָה 6 גְּلַתָה 8 בְּהַתָה 10	כְּלִי־אָדָם 1 זְכָרָה 3 יְיַרְאָה 5 הָאָדָם 7 הַמְחַלֵל 9	1 cōl=ā-dām. 2 zā-ch'rā. 49 3 zōch-rāh. 4 yī-r'ū. 5 yě-r'ū. 6 kā-t'lāh. 7 hā-ā-dām'. 8 gā-l'thāh'. 9 hă-m'khūl-lāl. 10 cā-h ^h thāh'. 11 yā-th'hōn. 12 hă-nō-shā-bhōth. 13 shā-m'rāh'. 14 zā-ch'rāh'. 15 yī-sh'nū. 16 l'mī-nāhh.
זְכָרָה 14 לְמִינָה 16	שְׁמַרָה 13 יְשַׁנָּה 15	c 2

Exercise 6.

50 a) Write in English letters—

- | | | | | |
|-------------|--------------|--------------|---------------|-----------|
| 1 יִפְיחָה | 2 אַנְהָה | 3 לְפָה | 4 הַרְבִּיעִי | 5 הַאֶחָד |
| | | | | |
| 6 וְתַרְאָה | 7 מַאֲבִינָה | 8 תַּעֲבֹדָם | | |

b) Write in Hebrew letters*—

- | | | |
|---------------|-----------------|------------------|
| 1 hēmmāh. | 2 rōnnî. | 3 l'mînēhém". |
| 4 hā'rākîăñ. | 5 bâth=tsiyyôñ. | 6 v'im=é'n'châ". |
| 7 thă'ăñnôd". | 8 thă'ăñlîm. | 9 yăl=tă'ăvăth. |
| 10 ăñnâvîm. | | |

CHAP. I. § 8. *On distinguishing Kamets Khatuph from Kamets, and Long Khirek from Short Khirek.*

51 Till the pupil is acquainted with the derivation of words, the following rules will assist him in distinguishing Kamets Khatuph from Kamets; both of which are indicated by the same mark (τ).

52 I.) τ is ḥ in a *closed* (42), *unaccented* syllable.

Such syllables are:—

a) An *unaccented* syllable in which the τ is without Metheg, and followed by simple Sh'va.

b) An *unaccented* syllable in which the τ is followed by a letter with *strong Dagesh*.

An τ = ḥ may have *Metheg* with it, if the syllable is the second syllable before the tone (i. e. *principal accent*). See 53.

c) When Makkeph (47) follows.

d) When the unaccented closed syllable is *final*. (G.)

53 II.) τ is ḥ in *open* syllables.

a) When followed by *Khateph Kamets*.

b) When followed by *Kamets Khatuph*.

c) In the two anomalous words שְׁרַשִּׁים (kō-dā-shím), קְדֻשִּׁים (shō-rā-shím.)

In these cases τ is followed by *Metheg*, since Metheg always stands in the second syllable before the tone. (G.)

* In this Exercise (') marks the place of *Metheg*; (") the tone-syllable; (=) marks a *Makkeph*.

In the same way Metheg is of use in enabling 54 us to distinguish a *defectively written* long Khirek from short Khirek: for Khirek is long, when it forms either an *open* syllable (whether accented or not) or a *closed accented* syllable (42). Now a *Metheg* following Khirek often shows that the syllable is an *open* one, the Sh'va that follows it being *initial*, not *final*.

Examples and Reading Lesson.

מְחֻרְבָּות	רַנִּي	חֲכָמָה	בְּتִיכְמָس	כְּדָבָרָם	כְּדָרְلָעֵמָر	קָבָרֹו	רַכְבָּיו	קָדְקָדָה	צָרְכָּךְ	הַרְחָבָה	הַרְחָבָה	הַנְּגָלָת	רַבָּ	
1	3	2	5	4	6	7	9	8	10	11	12	13	14	
mō-khº-rā-bhôth.	khöch-mäh.	rön-nê.	c'döbh-räm.	bot-tê-chém.	c'dör-lä-עō-měr.	köbh-rō.	köd-köd.	rā-ch'bhu.	tsör-cě-chā.	hōr-khō-bhôth.	hōr-khā-bhāh	hō-khº-rēbh	hög-lāth.	ribh.
55	5	3	5	4	6	7	9	8	10	11	12	13	15	

Exercise 7.

a) Write in English letters—

יְקָטָלָךְ	יְקָדָעָם	יְקָוָשׁ	פֶּקֶד	פֶּקֶדְנוּ
6	7	8	לְחִרְבָּה	מְשָׁחָתָם

b) Write in Hebrew letters—

1 y'kōmֿām.	2 m'shōr-tō.	3 nōv.	4 nûbh.
5 עֹזְבָּהֶךָ	6 עֹמֶדְחָהָ		

CHAP. I. § 9. *Further Remarks on the Vowels. (G.) Diphthongs.*

The primary vowel sounds are A, I, U.

57

E is properly the diphthong AI contracted.

O is properly the diphthong AU contracted.

- 58 A more useful division of the vowels than that into *long* and *short* (or *perfect* and *imperfect*) vowels, is this (G.) :—

First Class. A sound.

- 59 For the A sound the Hebrew has three vowel marks (τ), (‐), (‐); all of which are written below the consonant *with* and *after* which they are to be sounded.

a)	τ	ā	Kamets.
b)	‐	ă	Pathakh.
c)	‐	è or ä	Segol.

‐ is here an obtuse e- sound, like è in the French *mère*; in our *there*.

- 60 *Second Class.* I and E sounds.

d)	‐ and ‐	i, ī	Long Khirek.
e)	‐	ī	Short Khirek.
f)	‐, =	ē, ē	Tsere, with and without Yod.
g)	‐	ě	Segol. Obtuse ě. When accented, = è.

- 61 *Third Class.* U and O sounds.

h)	‐	ū	Shurek.
i)	‐	ū, ū	Kibbutz. (1) ū, a simple shortening of Shurek. (2) ū.
k)	‐ and =	ō, ā	Kholem.
l)	‐	ō	Kamets Khatuph.

Also obtuse ě (‐) may be considered to belong to this class, as far as it springs from u or o.

- 62 When vowels are *lengthened* or *shortened* (for reasons to be explained hereafter), the change is usually confined to vowels of the *same class*. Thus ā may be shortened into ă or ä (or è; that is, obtuse Segol); ē into ě or ī; ū into ū or ū.

- 63 The only diphthongs that occur in Hebrew are,
ai (‐), oi (‐), ui (‐).

- 64 In γ‐ the Yod is usually considered *quiescent*, so that this combination is pronounced āv or āw; not aiv.

Examples and Reading Lesson.

בַת	בָת	קָם	יָד	א) A	a) 1 yād. 2 kām. b) băth. 65
			מֶלֶךְ	כ)	c) 1 mè-lĕch (or mălech).
			גָלִינָה	ד)	2 yā-dě'-chā. 3 g'lè-nāh.
			צָדְקִים	ד)	d) tsăddī-kîm. e) im-mô.
			שֵם	בֵית	f) 1 bêth. 2 shēm.
			שָׁן	סְפִר	g) 1 sē'phér. 2 shēn.
			מוֹת	חֹזֶה	3 khō-zĕh. h) mûth.
			מְתִי	גָלָה	i) 1 mü-thî. 2 gǔl-lâh.
			רָב	קּוֹל	j) 1 kôl. 2 rōbh. k) khök=.
			אַתָּם	* אַתְּ	l) 1 ēth-. 2 ät=tém.
			צָרִי	פִתָּח	1 Pă-thăkh †. 2 Tsé'-rê.
			חוֹלָם	חִירָק	3 Khî'-rĕk. 4 Khô'-lém.
			קְבִיעָץ	שֻׁוְרָק	5 Shû'-rĕk. 6 Kib'-bûts.
			קְמַץ		7 Kā'-mëts.
			קְמַץ חֲטֹוָה	סְגּוֹל	8 Kā'-mëts Khā'-tûph. 9 Së'-gôl.

* From **אוֹת**.

† The names of the vowels are almost all taken from the form and action of the mouth in uttering the sounds. Thus **חִירָק** signifies *opening*, **צָרִי** *bursting* (of the mouth), **שֻׁוְרָק** *gnashing*, **חוֹלָם** *fulness*, from its full tone, **קְבִיעָץ** properly *συσμός*, **קְבִיעָץ** *closing* (of the mouth). This last meaning belongs also to **קְמַץ**; and the reason why long *a* and short *o* (**קְמַץ חֲטֹוָה**) have the same sign and name is that the Rabbins gave to Kamets the impure sound of *o*, like the Swedish å. Only *Segol* (**סְגּוֹל**, E.) *cluster of grapes*) appears to be named after its *form*.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Säghol*, *Komets-chatuph*, *Kübbuts*. (G.)

(65) 3 גָּلִי	2 גּוֹי	1 אַדְנִי	C 1 adō-nai.	2 goi.	3 gā-lui.
5 עַלְיוֹן	4 אַלְיֹוֹן		4 ē-lāv.	5 עָלָלָב.	
7 מְשֻׁה	6 שְׂנִיא		6 sō-nē(a).	7 Mō-shēh.	
9 יְרַפֵּשׁ	8 שְׁמֶרֶת		8 shō-mēr.	9 yīr-pōs.	
2 עַזּוֹן	1 לְזָה	D 1 lō-věh.		2 עָזָוֹן.	
2 קִים	1 קָול	E 1 kōl.		2 kūm.	
4 קָם	3 קָלְתָּה		3 kō-lōth.	4 kūm.	
2 גְּנוּווֹן	1 גְּנוּווֹן	F 1 vāv.		2 gēv.	
4 גְּנוּיָה	3 חְיָה		3 khai.	4 goi.	
5 דְּבָרָיוֹן			5 d'bhā-rhāv.		

Exercise 8.

66 a) Write in English letters (dividing the syllables)—

1 בְּלָם 2 גְּלִיתִי 3 צְלָוֹת 4 בְּלָגָתְבוֹ 5 בְּלָגָתְבוֹ

6 יְלָדָה 7 חְמָתָה 8 קְנַשָּׁתָה 9 מְוַשֵּׁלָתָה 10 מְמֻלְכָותָה

b) Write in Hebrew letters—

1 עָם. 2 tāmîm. 3 mēakh. 4 עָמֹק. 5 עָמָקִים.
6 ôrakh. 7 cāthôbh. 8 t'mîm. 9 l'bâbhîm.
10 עָמָקָה. 11 tāmmâh.

CHAP. I. § 10. On Verbal Roots and on the derivation of Nouns.

67 The *roots* or *stem-words* of the Hebrew language nearly always consist of *three consonants*, on which the meaning essentially depends.

68 a) A *strong root* is one that contains three firm, permanent consonants; a *weak root* is a root that contains at least *one weak letter* (*Aleph*, *He*, *Vav*, or *Yod*).

b) Verbs whose first consonant is *Nun*, or whose

second and *third* consonants are the same letter, are (68) *contracted* in some forms by the omission or assimilation * of one consonant, and are sometimes called *contracted verbs*. But these may, like the former, be called *weak roots*, since they cannot maintain their full form throughout.

The various modifications of the primary meaning 69 of a root are expressed by the radical consonants with *changed vowels*, and sometimes with added consonants also; which are sometimes prefixed, sometimes post-fixed.

a) A stem-word may be either a *noun* or a *verb*; 70 and usually the language exhibits both together (see 1, *a*, *d* in the following examples): but it is customary and of practical utility for the beginner, to consider the *third person singular of the Perfect* in the simplest conjugation (called *Kal*) as the *root* or stem-word, and the other *verbal forms, nouns, and particles*, as derived from it. (G.)

b) Sometimes no corresponding noun is found in the extant language: and sometimes a *noun* exists without a corresponding *verb*. The spoken language probably had, at least at some period, the missing forms, which are often found in the kindred dialects (e. g. in *Arabic*). (G.)

The verbal root, as just defined, generally has for 71 its vowels *Kamets* in the first, and *Pathakh* in the second, syllable. The verb that the old Grammarians used as their example of conjugating was **לְעַזֵּל** (*pāyāl*); and hence the *first consonant* of a verb was called its *Pe*; the *second* its *Ayin*; the *third* its *Lamed*.

Verbs whose *first radical* (their *Pe*) is *Nun*, *Aleph*, 72 or *Yod*, have, from the *weakness* of those consonants, certain peculiarities of conjugation; as have (for the same reason) verbs whose *second radical* (their *Ayin*) is either *Yod* or *identical with their third radical*;

* A consonant is *assimilated* to a following one, when the same consonant that follows is substituted for the preceding one: e. g. when *np* becomes *pp*.

(72) and verbs whose *third radical* (their *Lamed*) is *He* or *Aleph*. The presence of any other *guttural* in the root also necessitates some change in several of the usual forms.

73 A verb whose *first radical* is *Nun* is called concisely ‘a verb *Pe Nun*;’ one whose third radical is *Aleph*, ‘a verb *Lamed Aleph*;’ and so on.

I shall designate (and indicate) those that have and have not such peculiarities thus:—

- 74 A. *Regular* (or *strong*) verb (r)
 B. (*Verbs with gutturals*).

		(usually indicated thus)	
1. Verbs first guttural .....	.....	.....	(g ¹)
Verbs second guttural ....	....	.....	(g ²)
Verbs third guttural .....	....	.....	(g ³)
C. <i>Weak (contracted) Verbs.</i>			
Verbs <i>Pe Nun</i>	פָנַ	.....	(n)
Verbs <i>Double Ayin</i>	עֲיַ	.....	(d)
D. (<i>Other weak Verbs</i>).			
Verbs Lamed Aleph	לָא	.....	(a ³)
Verbs Pe Yod	פִי	.....	(y)
Verbs Ayin Vav	עוֹ	.....	(v)
Verbs Lamed He	לְהָ	.....	(h)
Verbs <i>Pe Aleph</i>	פָאַ	.....	(a ¹)

Examples and Reading Lesson.

75	בָּגָד	בָּגָד	1 A	A 1 bāgād, <i>he was deceitful.</i> 2 bōgēd, <i>deceitfully.</i>
	בָּגָד	בָּגָד	4	3 bāgôd, <i>to be deceitful.</i> 4 bě'gěd, <i>deceit.</i>
	מָלָךְ	מָלָךְ	a 1	1 mālāch, <i>he reigned.</i> 2 mōlēch, <i>he that reigns.</i>
	יְמָלֵךְ	يְمָלֵךְ	3	3 yīmlōch, <i>he will reign.</i>

(a ¹) [Pe Aleph]	אָכַל 1	a ¹) 1 āchāl *, <i>to eat.</i>	(75)
	אָסַף 1	2 ābhād, <i>to perish.</i>	3 āsāph, <i>to collect.</i>
(g ¹) [Pe guttural]	עֲמֹד B	B (g ¹) ūāmād, <i>to stand; to stay.</i>	
(g ²) [Ayin guttural]	שְׁחַט	(g ²) shākhāt, <i>to kill (animals).</i>	
(g ³) [Lamed guttural]	שְׁלַח	(g ³) shālākh, <i>to send.</i>	
(n) [Pe Nun]	נְגַשׁ 2	C (n) 1 nāgās, <i>to exact.</i>	2 nāgāsh, <i>to approach.</i>
	נְהַר 4	3 nādār, <i>to vow.</i>	4 nāhār, <i>to flow.</i>
(d) [Double Ayin]	סְבִבָּ	(d) sābhābh, <i>to go about.</i>	
(a ³) [Lamed Aleph]	מְצַא D	D (a) mātsâ, <i>to find.</i>	
(y) [Pe Yod]	יְלַד 2	(y) 1 yāshābh, <i>to sit.</i>	2 yālād, <i>to beget.</i>
	יְשַׁב 1	3 yāsād, <i>to found.</i>	4 yāsāph, <i>to add.</i>
	יְסַד 3	5 yālāts, <i>to counsel.</i>	
	יְעַזֵּ 5		
(v) [Ayin Vav]	קָום	(v) kûm, <i>to rise.</i>	
(h) [Lamed He]	גָּלַה	(h) gâlâh, <i>to reveal.</i>	

Exercise 9.

Habermash

a) Write in English letters, and *describe* (both in 75 words and by the proper conventional letters [74]) the following verbal roots—

tsûd, *to be hunted; to hunt.*
 khâlâl, *to be wounded.*
 mûg, *to melt.*
 yâkâsh, *to lay snares.*

zârâh, *to disperse.*
 hâgâh, *to meditate.*
 nâzâl, *to flow.*

b) Write in English letters, and *describe* (both in

* I shall follow the usual practice of giving the *English infinitive* as the radical form; though the pupil must remember that the Hebrew word is really the third singular m. of the Perfect.

(76) words and by the proper conventional letters) the following verbal roots—

יִסְרָר to instruct.

אֶרְרָר to curse.

סַכְךָ to cover.

לֹוָה to borrow.

נַבֵּל to fall; to wither.

בְּלַל to mingle.

שׁוֹב to return.

CHAP. I. § 11. On the derivation of Nouns.

77 Nouns are either *primitive* (i. e. themselves roots) or *derivative*.

Derivative nouns are mostly *verbals*, that is, derived from verbs: some, however, are *denominatives**, that is, derived from another noun.

Many of the old grammarians acknowledged none but *verbal roots*, and considered all nouns as *verbals*.

78 a) Of *verbal nouns* some are *strong*, being formed from *strong roots*, and retaining all the consonants of the root, with (usually) a change of the vowel points.

b) Others are *weak*, being formed from *weak roots*, and usually by throwing away one of the radical letters.

c) Both *strong* and *weak* verbal nouns may be *un-augmented* or *augmented*. In the *unaugmented* nouns no addition is made to the verbal root. The *augmented* nouns are made by the addition of one or more of the *servile letters* הַ אַ מַ נְ תַּ to a verbal root.

These *serviles* being contained in the technical word *He-e-man-ti*, augmented nouns are called *Heemantic nouns*. Of these additional letters, הַ is always at the beginning; נְ generally at the end; מְ sometimes at the end; תַּ either at the beginning or end of the word so augmented.

79 a) A noun augmented at the beginning may be denoted by α, at the end by ω; at both by αω.

* That is, derived *de nomine* (from a noun).

b) A noun derived from a verb *Pe Nun*, *Pe Yod*, &c., (79) will be designated by *n*, *y*, *d*, *v*, *a*, *h*, according to the letters given in 76, as denoting those conjugations or *forms*.

c) If a noun is derived from a strong root, or is a root itself, or consists only of radical letters, it may be designated by *r*.

d) I shall include in nouns designated by *r* feminines in *ah*, derived from verbs *Lamed He*, though the *h* is in this case properly *servile*: as שָׁנָה, *shanah* (*a year*) from שָׁנָה.

Examples and Reading Lesson.

מלך mě'léch (r) (<i>a king</i>)	A verbal noun, unaugmented.	מלח mālăch (<i>to reign</i>)	80
משפט mishpāt (a) (<i>judgement</i>)	A verbal noun, augmented at the beginning.	שפט shāphāt (<i>to judge</i>)	
חכמה khōchmāh (ω) (<i>wisdom</i>)	A verbal noun, augmented at the end.	חכם khāchām (<i>to be wise</i>)	
ידע dēăš (y) (<i>knowledge</i>)	A verbal noun, from a (<i>weak</i>) verb <i>Pe Yod</i> .	ידע yādāy (<i>to know</i>)	
מושב môshābh (ay) (<i>seat</i>)	A verbal noun, augmented at the beginning, from a (<i>weak</i>) verb <i>Pe Yod</i> .	ישב yāshābh (<i>to sit</i>)	
יעצה yētsāh' (ω y) (<i>counsel</i>)	A verbal noun, augmented at the end, from a (<i>weak</i>) verb <i>Pe Yod</i> .	יעז yāvāts (<i>to counsel</i>)	
תְּמִם tōm (d) (<i>perfectness</i>)	A verbal noun, derived from a <i>contracted</i> verb <i>double Ayin</i> .	תְּמִם tāmām (<i>to complete</i>)	
מַגֵּן māgēn (a d) (<i>a shield</i>)	A verbal noun, augmented at the beginning, from a <i>contracted</i> verb <i>double Ayin</i> .	גָּנָן gānān (<i>to cover, protect</i>)	
זִמְמָה zimmāh (ω d) (<i>wickedness</i>)	A verbal noun, augmented at the end, from a <i>contracted</i> verb <i>double Ayin</i> .	זִמְמָה zāmām (<i>to devise</i>)	
תְּפִלָּה t'phillāh (a ω ע) (<i>prayer</i>)	A verbal noun, augmented at both beginning and end, from a <i>contracted</i> verb <i>double Ayin</i> .	פִּילֵל pillēl (<i>to judge</i>); [in <i>Hithpaēl</i> , <i>to pray</i>]	

(80)	גֵּר gér (v) (stranger)	A verbal noun, from a (weak) verb <i>Ayin Vav.</i>	גָּרֵר gûr (to sojourn)
	מָקוֹם mākôm (a v) (place)	A verbal noun, augmented at the beginning, from a (weak) verb <i>Ayin Vav.</i>	קָום kûm (to rise)
	לְצֹנַן lâ-tsôñ (ω v) (scorn)	A verbal noun, augmented at the end, from a (weak) verb <i>Ayin Vav.</i>	לִזְנַן lûts (to scorn)
	תְּבֻונָה t'bhûnâh (αωv) (understanding)	A verbal noun, augmented at both beginning and end, from a (weak) verb <i>Ayin Vav.</i>	בְּזַנָּה bûn (to understand)
	פְּרִי p'rî (h) (fruit)	A verbal noun, from a (weak) verb <i>Lamed He.</i>	פָּרָה pârâh (to be fruitful)
	מַתְנָה măttâñ (a n) (a gift *)	A verbal noun, augmented at the beginning, from a (contracted) verb <i>Pe Nun.</i>	נְתַנָּה nâthâñ (to give)
	מַפְלָה măppâlâh† (a ωn) (a ruin)	A verbal noun, augmented both at the beginning and the end, from a (contracted) verb <i>Pe Nun.</i>	נְפַלָּה nâphâl (to fall)

Exercise 10.

- 81 a) Write the following words in English letters, and describe their derivation according to the Table just given—

רַחֲבָה	<i>street.</i>	רַחֲבָה	<i>to be broad.</i>
פָּרָה	<i>division (of priests).</i>	פָּלָגָה	<i>to divide.</i>
מִקּוֹר	<i>a well.</i>	קוֹרָה	<i>to dig (for water).</i>
מִכְנָה	<i>possession (especially cattle).</i>	קְנָה	<i>to get; to buy.</i>
חִנּוּן	<i>grace, favour.</i>	חִנּוּן	<i>to be gracious (to).</i>
אֶחֱבָה	<i>love.</i>	אֶחֱבָה	<i>to love.</i>
חַטָּא	<i>a sin.</i>	חַטָּא	<i>to slip, to go astray.</i>
חַטָּאת			

* For măntâñ.

† For mănpâlâh.

רָעַ	<i>companion, friend.</i>	רְעוּהָ	<i>to take delight in.</i>	(81)
צִידָ	<i>hunter.</i>	צֹנֵדָ	<i>to lie in wait; to hunt.</i>	
מְאַכְלָ	<i>food.</i>	אֲכַלָּ	<i>to eat.</i>	
תְּנוּמָהָ	<i>slumber.</i>	נוּםָ	<i>to slumber.</i>	

b) Write the following words in Hebrew letters, and account for them as before—

shēnāh, <i>sleep.</i>	yāshēn, <i>to sleep.</i>
cāph, <i>the hollow of the hand.</i>	cāphāph, <i>to bend.</i>
mākhṣōr, <i>want.</i>	khāsēr, <i>to want, to lack.</i>
yēd, <i>a witness.</i>	yādh, <i>to testify.</i>
tōrāh, <i>instruction.</i>	yārāh, <i>to teach (in Hiphil *).</i>
mūsār, <i>admonition, correction.</i>	yāsār, <i>to admonish.</i>
kālōn, <i>shame, disgrace.</i>	kālāh, <i>to be lightly esteemed (in Niphal *).</i>

CHAP. I. § 12. The Accents.

a) The *tone* (or *accent*) of Hebrew words is on one 82 of the two last syllables.

b) As the *tone-syllable* is usually the last, it is sufficient for the pupil to know what classes of words have the accent on the *penult* (i. e. the last syllable but one).

c) Words with the accent on the *final* syllable are called *Milra'* (מִלְרָאָה); those with the accent on the *penult*, *Milēl'* (מִלְעָילָה).

(The following list will be useful for reference, though at 83 present several of the terms will convey no meaning to the pupil.)

The *tone-syllable* is the *penult* in,—

- a) All *dissyllable* nouns whose last vowel is a *Segol* or *Pathakh*.
- b) Words whose final consonant has a *furtive Pathakh*.

* A conjugation so called.

- (83) c) Words with the dual ending *ă-yim* (אֵיִם—).
- d) Verbs of the *Perfect tense* with the personal endings *tî, tā, nû* (תִּ, תָּ, נָׁ).
- e) Regular verbs of the *Hiphil conjugation*; and the conjugations *Kal, Niphal, and Hiphil* of verbs *Ayin Vav* and *Double Ayin*.
- f) The demonstrative pronouns *ēl'-lĕh* (these), *hēm'-māh*, *hēn'-nāh*.
- g) Verbs that have the *Vav conversive* of the Perfect.
- h) The accusative suffixes *-āh, -hū, -nū, -nī, -kā*, never have the tone.

84 Beside the accents that mark the *tone-syllable* of a word, there are others which serve the purpose of *punctuation*, by indicating that a word is or is not to be taken in close connexion with what follows.

Such accents † are either *separative* or *connective*. Their names and shapes are ‡ :—

85 SEPARATIVE (or DISTINCTIVE) ACCENTS
(*Domini*).

Name.	Figure.	Name.	Figure.
I. (IMPERATORES.)		II. (REGES)	
1 Sillûk	א	1 † Segôltâ	א
2 Athnâkh	א	2 Zâkêph Kâtön	א
3 * Mêrkhâ with Mâhpach אֶ	אֶ	3 Zâkêph Gâdol	א
		4 Tipkhâ	אַ

† These tables and remarks are placed here that the pupil who proceeds immediately from this work to any portion of a printed Bible may have some notion what is meant by the numerous marks with which the text is crowded. In the earlier part of the present work the tone-syllable, when it is thought necessary to mark it, will be indicated by >; as קָתְלָתָה (kā-tâl'-tâ).

‡ Those marked with * are peculiar to the poetical books.

Those marked with † are *prepositive*.

Those marked with ‡ are *postpositive*.

Name.	Figure.	Name.	Figure. (85)
III. (DUCES.)		IV. (COMITES.)	
1 R'bhiā	᳚	1 Pāzēr	᳚
2 † Zārkā	᳚	2 Kārnē Phārāh	᳚
3 † Pāshṭā	᳚	3 † Great T'līshā	᳚
4 T'bhīr	᳚	4 Gērēsh	᳚
5 † Y'thībh	᳚	5 Double Gērēsh	᳚
6 * Shālshēlēth	᳚	6 P'sīk (between the words) ᳚	
7 † Tipkhā initial	᳚		

CONNECTIVE ACCENTS (*Servi*).

Name.	Figure.	Name.	Figure.
1 Mūnākh	᳚	6 Měrchā	᳚
2 Mähpāch	᳚	7 Double Měrchā	᳚
3 Kādmā	᳚	8 Yērākh ben-yōmō	᳚
4 Dārgā	᳚	9 Tipkhā final	᳚
5 Little T'līshā	᳚	10 * Měrchā with Zārkā..	᳚
		11 * Mähpāch with Zārkā	᳚

a) *Silluk* occurs only at the end of a verse before (♦) *Sopha-* 86 *pasuk*, which separates *verses*. *Athnakh* (= *respiration*) usually stands only in the middle of a verse.

b) Observe that *Pashta* (᳚) and *Kadma* (᳚) have the same form : they are distinguished by their position, for *Pashta* (as a *separative accent*) always stands on the *last syllable*, whether the tone-syllable is the last or last but one. If the accent is on the penult, then two *Pashtas* occur together, Ḥ̄̄̄̄̄̄. *Kadma* always stands on the *first consonant* of a word.

c) *Y'thībh* (᳚) and *Mahpāch* (᳚) are also distinguished by position only : the former standing always before the first letter of the word, the latter under its vowel.

- (86) d) Segolta (^נ), Zarka (^נ), and the connective *T'lisha K'tannah* (^נ) always stand over the *last letter* of a word.

(*Remarks on the Accents.* G.)

I. As Signs of the Tone.

- 87 Words that are otherwise identical, are often distinguished by the accent, e. g. בָנִי ba-nú (*they built*), בָנָנוּ bánu (*in us*); קָמָה kámā (*she stood up*), קָמָתְךָ kamá (*standing up, fem.*). So in English to *contrast*, a *con'trast*: in Greek εἰμί, *I am*; εἴμι, *I shall go*.

88 As a rule, the accents accompany the initial consonant of the *tone-syllable*. Some, however, stand only on the first letters of a word (*prepositive*); others only on the last letters (*postpositive*). The *tone-syllable* is therefore not discoverable by these.

II. As serving the purpose of punctuation.

- 89 Every verse is regarded in the figurative language of the Hebrew grammarians as a *realm* (*ditio*), governed by the great distinctive, or virtual *full stop*, at the end (*imperator*). According as the empire (i. e. verse) is large or small, varies the number of *domini* of different grades, which form the larger and smaller divisions.

90 *Connectives* (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two connectives cannot be employed together. If several words should be connected, *Makkeph* is used.

91 In very short verses few connectives are used; sometimes none: for a small distinctive, in the vicinity of a greater, has a connective power (*servit domino majori*). In very long verses, on the contrary, connectives are used for the smaller distinctives (*fiunt legati dominorum*).

92 The choice of this or that connective depends on very subtle laws of consecution, with which the

learner need not trouble himself at present. It is (92) sufficient for him to know the greater distinctives, which answer to our period, colon, and comma; though they often stand where even a half comma would scarcely be admissible. They are most important in the poetical books for dividing a verse into its members.

Reading Lesson.

[In the following Reading Lesson “the names of the different 93 accents contained in it will be found by turning to the Table (85), with which the learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether *Sh'va* begins or ends a syllable, or whether the mark (†) be *Kamets* or *Kamets Khatuph*: and for this purpose we shall subjoin a passage in which the greater part of them is found.”—Lee.]

A. 2 KINGS i. 6.

וַיֹּאמֶר יְהוָה אֱלֹהִים אֵלָיו אֲשֶׁר עָלָה לִקְרָא תְּהִנֵּנוּ וַיֹּאמֶר אֱלֹהִים אַל-תִּפְלֶךְ לְבָבְךָ שִׁיבְבָּשׁ אַתְּכָם אֲשֶׁר-שְׁלָחָתָם כִּי וְדַבְּרַתְּמָם אֱלֹהִים אֱלֹהִים אָמַר יְהֹוָה הַמְבָלִי אַיְזָר אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה בְּבָעֵל לְדַרְשָׁה שְׁלָמָה זָבוֹב אֱלֹהִים עֲקָרוֹן לְבָנָו אֲשֶׁר-עָלָתָה הַמְפֻתָּה שָׁם לְאִתְּרֵד מִפְנֵה כִּימּוֹת תְּמִוּת:	Vai-yō-m'rū' ē-lāv, išh үā-lāh' lik-râ-thē'-nû, vay-yō'-mér ē- lē-nû', l'chû' shû-bhû' ēl-ham- mē'-lēch *shér-shā-lăkh' ēth- chém', v'dib-bär-tém' ē-lāv, cōh' ā-mär' Y'hô-vâh', hā-mib-b'lî' ēn-ēlō-hîm' b'is-râ-ēl' āt-tâh' shō-lé'akh lid-rôsh' b'bha'-yâl z'bhûbh' ēlō-hê' үek-rôn'? lâ- chén' ham-mit-tâh' *shér-yâ- lî'-thâ shâm' lō-thê-rêd' mim- mén-nâh cî-môth tâ-mûth.
--	--

(93)

B.

אֱלֹהִים	בְּרָאשִׁית	בָּרָא	B'rê-shîth' bâ-râ' 'elô-hîm' êth
וַיְאָתֵה	הַשְׁמִים	אָת	hăsh-shâ-mă'-yim v'êth hâ-
הַקּוֹתֶה	הָאָרֶץ :	הָאָרֶץ :	â'-rêts: v'hâ-â'-rêts hâ-y'tha"
וְחַשֵּׁךְ	וְבָהּוּ	תְּהִוָּה	thô-hû vâ-bhô-hû v'khô'-shêch
וּרְיוֹם	תְּהֻם	עַל-פְּנֵי	üäl-p'nê' th'hôm v'rû'-âkh 'elô-
עַל-פְּנֵי	מַרְחַפְתָּ	אֱלֹהִים	hîm' m'râ-khë'-phëth üäl-p'nê'
הַמִּים :	וַיֹּאמֶר	אֱלֹהִים :	häm-mä-yim: väy-yô'-mér 'elô-
יְהִי אֹור	וַיֹּהֵי אֹור :	וַיֹּרֶא	hîm y'hî ôr, vä-y'hî-ôr': väy-
אֱלֹהִים	אֲתָּה אֹור	כִּירְטוֹב	yär' 'elô-hîm èth-hâ-ôr cî-tôbh
וַיַּבְדֵּל	אֱלֹהִים	בֵּין	väy-yâbh-dêl 'elô-hîm bén hâ-ôr
וּבֵין	הַחִשָּׁךְ :		û-bhêن hâ-khô'-shêch.

Exercise 11.

94 a) Write in English letters the following extract, and mark the *tone-syllables*—

לְכַן חִפּוּלִי נָאָסִידָה לִיּוֹם קִימִי לְעַד בַּי מִשְׁפְטִי לְאַסְפֵּן
גּוֹיִם לְקַבְצֵי מַמְלָכּוֹת לְשִׁפְךָ עַלְיָהָם וְעַמֵּי בֶּל חֶרְוֹן אֲפִי
כַּי בְּאַש קָנָאתִי תַּאֲכֵל כָּל-הָאָרֶץ :

b) Write in Hebrew characters the following extract—

V'hânnâkhâsh hâyâh' üârûm mic-côl khâyyâth hâssâdëh 'shér
yâsâh Y'hôvâh 'elôhîm: väyyômér el-hâishshâh äph cî-âmär
'elôhîm lô' thôchl'û mic-côl üêts hâggân?

CHAP. II. § 1. *The Definite Article.*

The definite article is הַ; its vowel is *Pathakh* 95 (־, ā); and the following consonant receives *Dagesh*.

But since the *gutturals* and Resh cannot receive 96 *Dagesh*, a compensation is usually made for its omission by lengthening the vowel of the article into *Kamets* (ׁ, ī) or *Long Segol* (ׂ [ē' =] ē or ī).

הַ is used before 1) *Khā*.
2) *Hā*, *Yā*, when not *tone-syllables*.

הַ is used before 1) *Hā*, *Yā*, when *tone-syllables*.
2) Any guttural or Resh, except in the cases already enumerated.

Exception]. If, however, the vowel that follows is 97 not ׁ or ׂ, words beginning with *He* or *Kheth* generally take הַ for their article: that is, make no compensation for the omitted *Dagesh*.

Reading Lesson and Vocabulary.

אָבִי 2	שֶׁמֶשׁ 1	1 shě'-měsh, <i>the sun.</i>	2 אָבִי, 98 <i>father.</i>
אִישׁ 4	אֶם 3	3 ēm, <i>mother.</i>	4 īsh, <i>man (vir).</i>
טָלֵל 6	רֶגֶל 5	5 rě'-gēl, <i>foot.</i>	6 täl, <i>dew.</i>
בְּנִים 8	אַשְׁכּוֹל 7	7 ēsh-côl, <i>bunch-of-grapes.</i>	8 bā-nîm, <i>sons.</i>
עַם 10	הַיכָּל 9	9 hē-châl, <i>temple.</i>	10 עַם, <i>people.</i>
הָרִים 12	הָרָה 11	11 hār, <i>mountain.</i>	12 hā-rîm, <i>mountains.</i>
חָגָג 14	עָזָן 13	13 yā-vōn, <i>guilt.</i>	14 khāg, <i>religious feast.</i>
חֲתָמָתָה 16	חוֹתָם 15	15 khō-ăkh,	16 khō-thě'-měth, <i>thistle.</i> <i>signet.</i>
רוֹפֵא 18	רוֹם 17	17 rûm,	18 rôphē", <i>height.</i> <i>physician.</i>
(in pause) עַלְםָם, עַלְמָם 19	עַלְמָם, עַלְמָם 19	19 עַיְלָם;	עַיְלָם (in pause), <i>lad.</i>

Exercise 12.

99 a) Write down the following words, with their meaning, in English letters—

1 הַטָּל	2 הַאֲשָׁפֵל	3 הַבְּנִים	4 הַחִיכָּל
5 הַשְׁמֵשׁ	6 הַחֲנָן	7 הַחֹתֶם	8 הַחֲתֹמָת
9 הַרְוִוָּם	10 הַרוֹפֵא	11 הַעֲלָם	

b) Write down in Hebrew letters—

- | | | |
|---------------|-----------------|------------------|
| 1 the mother. | 2 the father. | 3 the dew. |
| 4 the foot. | 5 the mountain. | 6 the mountains. |
| 7 the guilt. | 8 the people. | 9 the man. |

CHAP. II. § 2. *The Perfect and Imperfect of Kal.*

100 To enable the pupil to form complete sentences, I shall here give the two principal tenses of the regular verb in its simplest conjugation; *Kal* (active).

101 The third singular of the Perfect of *Kal* is one of the simplest forms of the verb, and is usually considered its *root*, or *stem-form*.

Perfect and Imperfect of the verb קָטַל, kā-tāl, to kill.

102

Perfect (*actio perfecta*).Imperfect (*actio infecta*).

(Sing.)

1. קָטַלְתִּי | kā-tāl'-tī

(Sing.)

אָקָטָל | ēk-tōl'

2. { masc. קָטַלְתָּ | kā-tāl'-tā } |

תָּקָטָל | tik-tōl' (m.)

{ fem. קָטַלְתָּ | kā-tāl'-tā' }

תָּקָטָל | tik-t'lī' (f.)

3. { masc. קָטָל | *kā-tāl' }

יָקָטָל | yāk-tōl' (m.)

{ fem. קָטָלָה | kā-tālāh' }

תָּקָטָל | tik-tōl' (f.)

	(Plural.)		(Plural.)	(102)
1.	קָטְלָנוּ	kā-tāl'-nū	נִקְטָל	nīk-tōl'
2. { masc. קָטְלָתָם fem. קָטְלָתָן	קָטְלָתָם	k'tāl-tēm'	תִּקְטָלָו	tīk-t'lū' (m.)
	קָטְלָתָן	k'tāl-tēn'	תִּקְטָלָנָה	tīk-tōl'-nāh (f.)
3.	קָטְלָוּ	kā-t'lū'	יִקְטָלָו	yīk-t'lū' (m.)
			תִּקְטָלָנָה	tīk-tōl'-nāh (f.)

Observe that in the Perfect the persons are formed 103 by adding certain *suffixes*, or *affirmatives* (*tī*, *tā*, &c.) to the third person or root.

a) These suffixes are fragments of the personal 104 pronouns; *tī*, *tā*, *t*, *nū* are added without any change in the *vowels* of the root (*kātāl-tī*, -*tā*, -*t*, *nū*).

b) Before the suffixes *tem'*, *ten'* (both accented), the first vowel of the root (*Kamets*) is changed into *Sh've* (*k'tāl-tēm'*, -*tēn'*). Before *āh*, *ū*, the second vowel (*Pathakh*) is changed into *Sh've*, the *Kamets* being retained.

The *Imperfect* (or, as many Grammarians call it, 105 the *Future*) is formed by *prefixing* certain fragments of the personal pronouns to the radical letters, which are then pointed with *Sh've*, and *Kholem*, nearly always written *defectively* (*k'tōl*, קְטָל). The prefixes are for the singular (1) *ě-* [אֶ], (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. For the plural, (1) *n'-*, (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. And the *second sing. fem.*, *both second persons plural*, and the *third plural fem.* have also a suffix: *i* (ֵ) for *thou*, fem.; *ū* (ׁ) for *ye* and *they*, masc.; *nāh* (ְנָה) for *ye* and *they*, fem. For the forms that have the prefixes *i*, *ū*, קְטָל is shortened into קְטָל:

The prefixes of the Imperfect (except אֶ) properly 106 take *Sh've*; but as two consonants standing together cannot both take vocal *Sh've*, the *Sh've* of the *prefix* is changed into *Khirek*. *Aleph* properly takes *Khateph Segol* (ֶַּסֶגֶל); this is changed into *Segol*.

107 The meaning of the *tenses* will be explained when we consider the verb more regularly. At present the pupil is to observe, that—

a) The Hebrew *Perfect* denotes a *completed action*, and is usually translated by our *Perfect*, or *Perfect definite*, or *Pluperfect*: *made*, *did make*; *have made*; *had made*.

b) The *Imperfect* denotes an *unfinished action*, and is usually translated by the *Future*; sometimes, especially in general assertions, by the *Present*.

Exercise 13.

108 a) Write down in English letters the two following tenses of פָקַד pākăd, *to visit* (with the English of each person).

Perfect (or <i>Preterite</i>). |		Imperfect (or <i>Future</i> *). |	
(Sing.)		(Sing.)	
פָקַדְתִּי	I	אָפַקֵּד	I
פָקַדְתָּ	thou (m.)	תָּפַקֵּד	thou (m.)
פָקַדְתָּה	thou (f.)	תָּפַקְדִּי	thou (f.)
פָקַדְתָּ	he	יָפַקֵּד	he
פָקַדְתָּה	she	תָּפַקֵּד	she
(Plural.)		(Plural.)	
פָקַדְנוּ	we	נָפַקְדָּ	we
פָקַדְתֶּם	ye (m.)	תָּפַקְדָּו	ye (m.)
פָקַדְתֶּנוּ	ye (f.)	תָּפַקְדָּנָה	ye (f.)
פָקַדְתָּם	they	יָפַקְדָּיִ	they (m.)
		תָּפַקְדָּנָה	they (f.)

b) Write down in Hebrew and English letters the Perfect and Imperfect of שָׁמַר shāmār, *to keep*; and בְּכַתֵּב cāthābh, *to write*.

* Gesenius, after the old Grammarians, called it the *Future*. Dr. Lee calls it the *Present*; Ewald and Rödiger, the *Imperfect*.

Vocabulary.

<i>To be angry,</i> פֹּצַח, kā-tsāph'.	<i>Over-thee,</i> עֲלִיכָּךְ, uā-lē-chā. 109
<i>To keep, to guard, to watch,</i> שָׁמֵר, shā-mār.	<i>Strife, contention,</i> מְדֻזָּן (αν), mā-dōn (dūn, <i>to plead</i>).
<i>To lie down,</i> שָׁבַב, shā-chābh'.	<i>I,</i> אָנִי, ^a nī.
<i>A king,</i> מֶלֶךְ, mě-léch.	<i>Wisdom,</i> חָכְמָה (ω), khōch-māh (khā-chām, <i>to be wise</i>).
<i>To reign,</i> מֶלֶךְ, mā-lāch'.	<i>Cunning, prudence,</i> עַרְמָה (ω), uār-māh (yā-rām, <i>to be subtle</i>).
<i>To cease, to abate,</i> שְׁתַתְקַ, shā-thāk'.	<i>Wine,</i> יִין, yā-yīn.
<i>To dwell with,</i> שְׁבַן, shā-chān'.	<i>Upon,</i> עַל, uāl.
<i>To mix, to mingle,</i> מְסֻחָּה, mā-sāch'.	<i>Zion,</i> צִיּוֹן, Tsīy-yōn.
<i>To pour out, to anoint,</i> נְסָחָה, nā-sach'.	<i>Twigs,</i> זָלְלִים, zāl-zāl-līm.
<i>To cut off or down,</i> בָּרַת, cā-rāth'.	<i>A fool,</i> כְּסִיל, c'sil.
<i>To spread,</i> פָּרַשׁ, pā-rāsh'.	<i>Folly,</i> אֲגַלָּתְ, iv-vě'-lēth.
<i>To rage (tumultuously),</i> רָגַשׁ, rā-gāsh'.	<i>A covenant,</i> בְּרִית, b'rīth.
<i>Pharaoh,</i> פָּרָעָה, Pār-üäh.	<i>Why?</i> לְמַה?, lām'-māh?
<i>Discretion, counsel</i> (in a bad sense, <i>contrivance</i>), מִזְמָה, m'zim-māh (<i>ανδ</i> , zā-mām, <i>to devise</i>).	<i>Nations, Gentiles,</i> גּוּיִם, gô-yim.

ברית בְּרִית, *he made a covenant*, as τέμνειν ὄρκια (*Hom.*), from the *cutting up* of the victims offered when a covenant was made.

Exercise 14.

110 Translate the following sentences—

- a) 1. יִקְצַפֵּ בְּרָעָה : 2. מִזְמָה :
 3. תִשְׁמַר עַלְיךָ : 4. שְׁכָבָת :
 5. יִמְלָכֵי : 6. יִשְׂתַּק מַדּוֹן :
 7. אָנָּי חֲכָמָה שְׁבַנְתִּי :
 8. עַרְמָה : 9. לְמַה רְגַשְׁתָּ ?
 10. מִסְכָּה יָין : 11. נְסֻכָּתִי מֶלֶךְ
 עַלְצִוָּן : 12. אֲוִילָת : 13. נְכָרָת הַזּוֹלְלִים :
 14. אֲכָרָת בְּרִית : 15. תִשְׁמַר
 הַבְּרִית :

1. yik-tsōph Pär-عָוֶה.
 2. m'zim-māh tish-mōr עַלְכָּה. 3. shā-chābh-tā. 4. yim-l'chū. 5. yish-tōk mā-dōn.
 6. ^anî khōch-māh shā-chān-tî עַוְרָמָה. 7. mā-sāch-tî.
 8. ma-s'chāh yā-yin. 9. lām-māh rāg'-shū gô-yim?
 10. ^anî nā-sāch-tî mē-lēch עַלְתִּי צִוְּנָה. 11. c'sîl yiph'rōs iv-vě-lēth. 12. nich-rōth hāz-zāl-zāl-lîm. 13. cā-r'thû hāz-zāl-zāl-lîm. 14. ēch-rōth b'rîth. 15. tish-mōr hab-b'rîth.

- b) 1. I have mixed the wine. 2. We have made the covenant. 3. Ye (m.) have anointed the king. 4. I shall rage. 5. We raged. 6. We shall rage. 7. Why do ye (f.) rage? 8. I shall keep the covenant.

CHAP. III. § 1. *Gender of Substantives. Adjectives.*

- 111 The Hebrew, like all other Semitic languages, has only two genders, the *masculine* and the *feminine*.
 112 The masculine has no peculiar termination. The *feminine* terminations are—

- a) **הָ** (the most common).
 b) **תָּ** (unaccented); after a guttural **תְּ**.

(Rarer forms; for reference.)

c) **תִּתְ**, **וִתְ**, **וֹתְ**.

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d) **תָּתְ** often in proper names of the Phœnicians and adjoining tribes.e) **תָּתְ** (almost exclusively *poetical*).f) **תָּתְ** (Aramæan for **תָּתְ**: chiefly in later writers).g) **תָּתְ** (weakened from **תָּתְ**):—very rare.h) **תָּתְ** (unaccented).i) **תָּתְתָּה** (in poetry).

The names of *countries* and *towns* are also usually 114
feminine, and the names of those members that are
in *pairs* (as the *hands*, *eyes*, *ears*, &c.).

Proper names are not distinguished by any peculiar 115
endings to mark the sex. Some feminines are formed
from the corresponding masculines by appending a
feminine termination; but in the case of *animals*, the
two sexes often have a peculiar name (as *bull*, *cow* in
English); and many names of animals denote both
sexes, as **בָּמָלֵךְ** *camel*, &c. Even some names of ani-
mals with feminine terminations denote the male as
well as the female: e. g. **יָונָה** (*yônâh*), *dove*.

The adjective, when used *attributively*, follows its 116
substantive. If the substantive has the article, so
has the *attributive adjective*. An adjective without
the article following a substantive with one, is the

predicate, the *copula* (*is*, *was*, &c.) being omitted.

So in Greek—

η γυνὴ η καλή, *the beautiful woman.*

117

η γυνὴ καλή, *the woman is beautiful.*

Feminine nouns, both such *substantives* as have 118
corresponding feminine forms, and *adjectives*, are
usually formed by adding **תָּתְ**, sometimes **תָּתְתָּה**, to
the masculine.

a) Masculines in **תָּתְ** form their feminine by chang- 119
ing **תָּתְ** into **תָּתְתָּה**. **רֹעֶה**, **רֹעֶתָּה** (*rō-yěh*, *rō-yāh*).

(119) b) Those that end in *Kheth* or *Ayin* take the fem. in **תְּ** (instead of **תָּ**).

120 The changes made in the *vocalisation* by appending the terminations cannot be explained at present: only observe—

1) ā in the *penult* is changed into *Sh'va* when **הַ** is added: **גָּדוֹלָה**, *gādōlāh*.

2) The fem. from a noun with the vowels ē-ě, takes ā-ā, **מָלְכָה**, *māl-cāh*: the reason is, that the original form of (e. g.) **קָטָלָה** was **קָטָלָה** (with *Pathakh*).

Vocabulary.

121 *King*, **מֶלֶךְ**, mě-lěch.

Small, **קָטָן**, kā-tān'. **קְטַנָּה**,
k'tān-nāh (*f.*).

To rule, **מִשְׁלָל**, mā-shāl.

A youth, lad, **גַּעַר**, nā'-yār.

Good, **טוֹב**, tōbh.

Father, **אֵבֶבֶב**, ābh.

Man, **אִישׁ**, išh.

Brother, **אָחֶה**, ākh.

Strong, **גָּבֹר**, gib-bōr.

Sharp, **חרָדָה**, khād. **חרָדָה**,
khād-dāh (*f.*).

Diligent, **חָרְיוֹץ***, khā-rūts.

חָרְיוֹצָה, khā-rū-zāh (*f.*).

Sincere, honest, **תָּם** (**עֲמָלָק**), tām.

A (bright) spot on the skin,
בְּהָרָתָה, bā-hē'-rēth.

White, **לְבָנָה**, lā-bān. **לְבָנָה**,
l'bā-nāh (*f.*).

Boy, **יְלָדָה**, yě-lěd;

Girl, **יְלָדָה**, yěl-dāh (yā-lād,
to beget).

Red, **אַדְמָה**, ā-dōm.

Horse, **סֻסָּה**, sūs;

Mare, **סֻסָּה**, sū-sāh.

שְׁבִין, sāc-cīn.

A knife { **מְאַכְּלָתָה** (*α ω*), mā-
chē'-lēth.

To cut, **גַּזֵּר**, gā-zār.

To grow, **גַּדֵּל**, gā-dāl.

Scholar, **תָּלִמיד** (*a*), tāl-mīd.
תָּלִמידָה, tāl-mī-dāh (*f.*).

To slaughter, **שָׁחַטָּה**, shā-khāt.

* Properly *sharpened*, fr. **חרץ**.

(Eng.) The boy is good.

122

(Heb.) { (1) *The boy he good.*
(2) *The boy good.**He הָוֹא, hû^a.**She הִיא, hî^a.**Exercise 15.*

a) 1 **הַיְלֵד** **הָוֹא** **קֶטֶן** : 2 **הַגְּעָר**
הָוֹא **טוֹב** : 3 **הַאֲבָב** **הָוֹא**
זָקֵן : 4 **הַאָחָח** **הָוֹא** **גָּבָר**
הַאָשָׁם **תָּם** : 6 **הַבְּהָרָת**
לְבָנָה : 7 **יָלֵד** **קֶטֶן** : 8 **הַיְלֵד**
הַקֶּטֶן : 9 **הַיְלֵד** **קֶטֶן** :
שָׁכְנֵן **חָרֵד** **יָגָר** : 11 **יָלְדָה**
קֶטֶנה * **תְּנַדֵּל** : 12 **תַּלְמִידָה**
תְּרוֹזָה * **תְּלִימָד** :
מְאֻכְּלָתָה **חָהָה** * **תְּשַׁחַת** : 13

1 häy-yě'-lēd hû^a kā-tān. 123
2 hän-nä'-yär hû^a tōbh.
3 hā-ābh hû^a zākēn. 4 hā-ākh
hû^a ḡib-bōr. 5 hā-îsh tām.
6 hāb-bā-hě'-rēth l'bā-nāh.
7 yě'-lēd kā-tān. 8 häy-yě'-lēd
hāk-kā-tān. 9 häy-yě'-lēd
kā-tān. 10 sāc-cîn khād
yīg-zōr. 11 yāl-dāh k'tān-nāh
tīg-dāl. 12 tāl-mî-dāh kh̄rū-
tsāh tīl-mād. 13 mā-achě'-lēth
khād-dāh tīsh-khāt.

b) 1. The little girl will mix wine. 2. The red wine. 3. The wine is red. 4. The knife is sharp. 5. They grew. 6. Ye (pl.) will grow. 7. The diligent scholar. 8. The scholar is diligent.

CHAP. III. § 2. *Formation of the Plural.*

A. *Masculine nouns form their plural by adding* **םִים** ¹²⁴ (*im'*) *to the singular* †.

a) *Nouns in* **הָ** (*eh*) *throw away this termination before the* **םִים** *is appended.*

* The Imperfect of an *intransitive* verb has usually *Pathakh* for its second vowel, instead of *Kholem*, in its dissyllabic forms.

† The plural termination is sometimes written *defectively*, as in Gen i. 21: **תְּנִינִים** (*tān-nî-nim*).

125 B. Feminine nouns form their plural by adding וֹת (*oth*) to the singular.

- If the singular ends in *āth*, *ēth*, *āh* (אֶת, הֶת, וֶת), these terminations are changed into וֹת (*oth*).
- If the singular ends in *iθ* (יִתְ), the plural ends in *iy-yōth* (יִוּתְ).
- If the singular ends in *ūth* (עַתְ), the plural ends in *ūy-yōth* (עַיְתְ).

Examples.

126	Singular.	Plural.	Meaning.	Singular.	Plural.
A.	סֹס	סֹסִים	horse	sûs	sûs-îm
a)	מִשְׁנָה	מִשְׁנִים	double, second	mish-néh	mish-nîm
B.	בָּאֵר	בָּאֵרוֹת	well	b'ér	b'ē-rôth
a)	תְּהִלָּה	תְּהִלּוֹת	hymn (of praise)	t'hillâh	t'hil-lôth
	אָגָרָת	אָגָרּוֹת	letter	ig-gě'-rêth	ig-g'rôth
	טְבֻעָת	טְבֻעּוֹת	ring	tăb-bă'-văth	tăb-bă-ğôth
	עֲבָרִית	עֲבָרִיוֹת	Hebrewess	vibh-rîth	vibh-rîy-yôth
	מֶלֶכֶת	מֶלֶכְיוֹת	kingdom	măl-chûth	măl-chûy-yôth

127 The addition of the plural terminations causes certain changes of such vowels as are *mutable*; of which the following principal changes will be sufficient for the pupil at present.

- a* or *e* of the penult (whether *long* or *short* [-, -., or ..]) is usually changed into simple *Sh'va*, or, after a guttural, into *Khateph Pathakh* (-:), when the word becomes a trisyllable.

This arises from the transfer of the accent to the final syllable, which causes the *antepenult* to be pronounced *short*.

- b) ā or ē (- or ֶ) in the final syllable of a word is (127) changed into ā (ָ).

Hence (by a, b) we have { kātāl, k'tālīm.
kě'tēl, k'tālīm.

(Nouns of these forms are of very frequent occurrence. Observe that their plurals are alike.)

- c) So nouns ending in 'ּ, from verbs *Lamed He*, change *Khirek* into *Kamets*, and end in ā-yīm (*p'tīl*, *p'tā-yīm*).
- d) Feminines with *e short* (ֶ) in the penult, change it into ā (ָ) in the plural.

(In other respects the feminine undergoes little change in the formation of the plural, because the necessary vowel changes have already been made on appending the feminine termination.)

- e) Nouns in ā'-vēth, ā'-yith (תַּוְתֵּת, תִּתְּתֵת), contract these syllables into (תֹתְתִּיתְ) ḍth, ēth, before appending the plural termination īm.
- f) Nouns defective from verbs with *double Ayin*, *dagesh* the final consonant before īm is added, and shorten the preceding vowel; changing ā, ē, ō into ā, ē, ū respectively.
- g) Vowels that have their homogeneous vowel-letter *quiescent*, are amongst those that are *immutable*, and therefore remain in the plural: e. g. ā, ē, ī, ō, ū (אָ, אֵ, אֵי, אָוּ, אָוּ). (גָ, גֵ, גֵי, גָוּ, גָוּ).

Examples.

Masculine.

Singular.	Plural.	Meaning.	Singular.	Plural.	128
דָבָר	דְבָרִים	<i>word</i>	dā-bhār	d'bharīm	
חָכָם	חֲכָמִים	<i>wise</i>	khā-chām	kh ^a chā-mīm	
שָׁכֵן	שְׁכָנִים	<i>neighbour</i>	shā-chēn	sh'chē-nīm	
עִצֵּל	עִצְלִים	<i>sluggard</i>	ṭā-tsēl	ṭ ^a tsē-līm	
עַנְבָּע	עַנְבָּעִים	<i>a cluster of grapes</i>	ṭē-nābh	ṭ ^a nā-bhīm	

(128) Singular.

מלך
עיר
בית
וּית
* מלון (α v)
+ מגן (α d)
שן (d)
עוז (d)
גדיר (h)
משנה

Plural.

מלכים
נעירים
בתים
זיתים
מלונים
* מגנים
שנים
עזים
גדרים
משנים

Meaning.

king
lad
house
olive
inn
shield
tooth
goat
a kid
double, second

Singular.

mě-léch
nă-ŷär
bă-yíth
ză-yíth
mă-lôn
mă-gēn
shēn
ŷēz
g'dî
mish-nēh

Plural.

m'lā-chîm
n'ŷā-rîm
bă-tîm
zê-thîm
m'lô-nîm
mă-gin-nîm**
shin-nă'-yim
ŷiz-zîm
g'dâ-yîm
mish-nîm

Feminine.

צדקה (ω)

שפחה (ω)

עָצָה || (ω y)

עַטְרָת

כְּתֻנָּת

שָׁאֵרִית

שְׁרִית

צדקות

שפחות

עָצִית

עַטְרוֹת

כְּתֻנוֹת

שָׁאֵרִיות

שְׁרִיות

justice

handmaid

counsel

crown

coat

remnant

ts'dā-khāh

shiph-khāh

yē-tsāh

yā-tē'-rēth

c'thō'-nēth

sh'ē-rīth

shē-rīth

ts'dā-kôth

(righteous acts)

sh'phā-khôth

ŷē-tsôth

ŷā-tā-rôth

cūt-tō-nôth

sh'ē-rīy-yôth

shē-rīth

129 a) Some masculine substantives have a plural of the feminine form, in *oth*; and (b), *vice versâ*, some feminines a plural of the masculine form, in *im*. In both cases, however, the gender of the singular is usually retained in the plural. Such, for instance, are—

* לֹן, lûn, *to lodge.*† גָּנָן, gā-nän, *to cover.*‡ שָׁנָן, shā-nän, *to sharpen.*|| יָעָץ, yā-ŷäts, *to counsel.*¶ שָׁאָר, shā-är, *to remain.*

** Obs. ā in antepenult.

a)	אָבִים	אָבוֹת	father	ābh	ā-bhôth	130
	שֵׁם	שֵׁמוֹת	name	shēm	shē-môth	
	קוֹל	קוֹלוֹת	voice	kôl	kô-lôth	
b)	מֶלֶה	מֶלֶּיִם	word	mil-lâh	mil-lîm	
	יוֹנָה	יוֹנָּיִם	dove	yô-nâh	yô-nîm	

Some nouns have both a masculine and feminine termination in the plural, as—

עתות, עתים | עית | time || үәт | үит-тîm, үит-tôth.

In adjectives and participles the plural endings *ím* and *ôth* are confined to the *masculine* and *feminine* genders respectively.

טוֹבִים *tô-bhîm* (boni), *good* (masc.); **טוֹבֹות** *tô-bhôth* (bonæ), *good* (fem.).

So in substantives from the same stem, when the terminations denote the different sexes: **בָּנִים** *bâ-nîm*, *sons*; **בָּנֹות** *bâ-nôth*, *daughters*.

Exercise 16.

Write down in Hebrew and English letters, the plural (with and without the definite article) of the following nouns—

A way,	דֶּרֶךְ	dě'-rěch.	A fool,	כַּסְיל	c' -sîl.	134
A child,	יָלֵד	yě'-lěd.	A tongue,	לְשׁוֹן	lā-shôn.	
A lie,	כֹּזֶב	cā-zâbh.	A garment,	שְׂמִלָּה	sîm-lâh.	
A fool,	נוֹבֵל	nâ-bhâl.	A lamb,	כָּבֵשׂ	cě'-bhës.	
A vineyard,	כֶּרֶם	cě'-rëm.	People,	עַם	üäm.	
A part,	חָלֵק	khē'-lëk.	nation,	{ }	üäm.	
A proverb,	מְשֻׁלֵּחַ	mâ-shâl.				
A cluster } of grapes,	עֲנָבָה	üe-nâbh.				
A hypocrite,	חָנָפֶה	khâ-nêph.	A thresh-old,	סָף	säph.	
Strong drink,	שָׁכָר	shē-châr.	step } before a }	{ }		
			door,			
			A bear,	דָּבָר	dôbh.	
			A nest,	קֹן	këñ.	
			a cell,	{ }		

CHAP. III. § 3. *Participles of Kal* with their *feminine* and *plural forms*.

135 The verb in *Kal* has two participles: one active, in *ō-ē*; another passive, in *ā-ū*: as *kō-tēl*, *kā-tūl*.

136 Their forms for gender and number are (to take the participles of *kā-tāl* as examples)—

Active.

Sing.	קָטֵל	קְטַلָּת	(קְטַלָּה)	kō-tēl	kō-tē'-lēth
Plur.	קְטַלִּים	קְטַלּוֹת		kō-t'�im	kō-t'�oth

Passive.

Sing.	קְטוֹלָה	קְטוֹלָה	kā-tūl	k'tū-lāh
Plur.	קְטוֹלוֹת	קְטוֹלוֹת	k'tū-līm	k'tū-lōth

137 The participle is often used as a *predicate* to express (usually) the *Present* tense.

138 A participle, *alone* or with the *definite article*, is equivalent to *he who*— with the verb (like ὁ βουλόμενος = *he who wishes*, in Greek); but it may denote *any tense*: (*נִפְלֵל* nō-phēl = *he that falls*, or *he that has fallen*, or *he that will fall*), though it has most frequently the meaning of the *Present*.

Vocabulary.

139 <i>Counsel</i> , מִזְמָה (αω), m'zim-	To judge, שִׁפְטַּת, shā-phāt.
māh.	A judge, שׂופֶט, shō-phēt.
<i>Herd, oxen</i> , בָּקָר, bā-kār.	Light, luminary, מַאֲוֶר, mâ-ōr,
<i>River</i> , נָהָר, nā-hār.	pl. מַאֲרָת, m'ō-rōth.
<i>To rule</i> , מִשְׁלָל, mā-shāl.	To surround, סְבִבָּה (d), sā-
<i>Wives</i> , נְשָׁיִם (f. with <i>m.</i> term.).	bhābh.
	Garden, גַּן (d), gān.

מִזְשֵׁל or מִשְׁלֵל, mō-shēl, *ruling; ruler.*

Exercise 16.

- 1 הַמֶּלֶךְ יָמַלֵּךְ : 2 הַטְּלִכִים
 3 הַפְּלִכָה תָמַלֵּךְ : 4 הַפְּשִׁיל
 יְמִשֵּׁל : 5 הַפְּשִׁלָת תָמַשֵּׁל :
 6 הַמְוֹשִׁלִים יְמִשְׁלוּ : 7 הַשׁׁופְטִים יְשִׁפְטוּ :
 8 הַלְּבִיא יְטַרֵף : 9 הַמְאֹור
 הַגָּדֵל : 10 הַמְאֹרוֹת הַגָּדְלִים :
 11 הַמְאֹר קָטֵן : 12 הַנְּהָר
 הַשְּׁבָב הַגָּנוֹן : 13 יְלִידִים
 קָטָנִים יְגַדְלוּ : 14 פָלָמִידִים
 חֲרוֹצִים יְלִמְדוּ : 15 שְׁפִינִים
 חֲקִים יְגַנְרוּ : 16 נְשִׁים
 תְּפֻוֹת :

- 1 hām-mě'-lēch yīm-lōch. 140
 2 hām-m'lä-chîm. 3 hām-
 mäl-cāh thīm-lōch. 4 hām-
 mō-shēl yīm-shōl. 5 hām-mō-
 shē'-lēth tīm-shōl. 6 hām-
 mō-sh'līm yīm-sh'lū. 7 hāsh-
 shō-ph'tīm yish-ph'tū. 8 hāl-
 lā-bhī'a yīt-rōph. 9 hām-miā-ôr'
 hāg-gā-dōl'. 10 hām-m'ō-rōth'
 hāg-g'dō-līm. 11 hām-mā-ôr'
 kā-tōn'. 12 hān-nā-hār' hās-
 sō-bhēbh hāg-gān'. 13 yīlā-
 dīm k'tān-nīm yīg-d'lū.
 14 tāl-mī-dīm hā-rūts-tsīm
 yīl-m'dū. 15 sāc-cī-nīm khād-
 dīm yīg-z'rū. 16 nā-shīm
 tām-mōth.

a) 1. Write down the plural of—

- בָּקָר** bā-kār, *herd; oxen.*
נָהָר nā-hār, *river; pl. both
 īm and oth.*

- שְׁקֵל** shē'-kēl, *shekel.*
גָן gān (d), *a garden.*

b) Translate into Hebrew (using both Hebrew and English letters)—

1. The sharp knives will cut. 2. The gardens are small.
 3. The small gardens. 4. The shields are large. 4. The knife
 is sharp. 5. The knives are sharp. 6. The rulers.

c) Write down the Perfect, Imperfect, and the two
 participles with *fem. s.* and *plur. m.* and *f.* of shāthāl,
to plant.

The *th* (ת) will become *t* (ת) when a consonant immediately precedes it. 142

- d) 1. The great rivers. 2. The rivers are great (ones). 3. The
 clusters are small. 4. The great cluster. 5. The dogs. 6. The

- (142) little lambs. 7. Gardens. 8. The gardens are large. 9. The rivers which surround the gardens.

CHAP. III. § 4. The Dual number.

143 The Dual number of *substantives* (to which that number is confined) denotes *two* of the things in question. It is formed from the singular by adding *ā'yim*; but the final *ה* of a feminine noun is changed into *ת* before the termination is added. The *ת* of the termination *תְּ* remains.

144 The Dual number is nearly confined to natural or artificial objects that exist in *pairs*; or either are, or are *conceived* to be, *double*: e. g. the two *legs*, *hands*, *ears*, *eyes* of the human body: *a pair of scales*, *shoes*, &c.; (the space of) *two years* (= *biennium*). It is also found in the numerals 2, 12, 200, &c.

145 Substantives in *נָגֵן* (i. e. *segolate substantives*) *now and then* take the same vowels in the root as the plural does; that is, *Sh'va* and *Kamets* (*נָגֵן*), but usually contract the two syllables with *Segol* into one with *Pathakh*.

Vocabulary.

146 Sing.	Dual.	Sing.	Dual.	Meaning.
יָד	יָדִים	yād	yā-dā'-yim	hand; two hands.
יּוֹם	יּוֹמִים	yōm	yô-mā'-yim	day; two successive days (= biduum).
שְׁפָה	שְׁפַתִּים	sā-phāh	s'phā-thā'-yim	lip; two lips.
נְחַשֶּׁת	נְחַשְׁתִּים	n'khō'-shēth	n'khūshtā'-yim	fetter; two fetters.
קָרֵן	קָרְנִים	{ kē'-rēn	{ kār-nā'-yim	
	קָרְנִים	{ k'ra-nā'-yim	{ k'ra-nā'-yim	horn; two horns.
רֶגֶל	רֶגְלִים	rē-gēl	rāg-lā'-yim	foot; two feet.
נְعַל	נְعַלִּים	nā'-yāl	nā-عַلָּא'-yim	shoe; pair of shoes.

אָזְנִים	אֲזְנִים	ô-zěn	őz-nă'-yim (83, c)	<i>(the two) ears.</i>	(146)
מְאוֹנִים	מְאוֹנִים	mō-zěn	mōz-nă'-yim		
עֵינִים	עֵינִים	ŷā-yīn	ŷē-nă'-yim	<i>pair of scales.</i>	
בָּרֶךְ	בָּרֶךְ	bě'-rěch	bîr-câ'-yim		
* אַף	אַפִּים	ăph	ăp-pă'-yim	<i>eye; (the two) eyes.</i>	
מִלְקָחִים	מִלְקָחִים	měl-kākh	měl-kā-khă'-yim		
	שָׁמָיִם		shā-mă'-yim	<i>tongs; snuffers.</i>	
				<i>heavens.</i>	

Weak, רָפַה (fr. *Rapha*) rā-phěh.

Straight, יִשְׂרָר (fr. *Yishar*, *to be straight*), yā-shār.

Pan; spoon, פֶּקֶד f. (d), cāph.

Evil; bad, רָעַ, with distinctive accent *רָעָה* (f. *Rā'ah*), rā'ū, rā-ūāh.

Breeches, מִכְנָסִים (a), mīch-nās. 147

Black, שָׁחָר, shā-khōr.

To be in pain, כָּאָב, cā-ēbh.

Pained; in pain, פּוֹאָב, cō-ēbh (partcp. *Kal*).

Exercise 17.

- a) 1 **הַידָּרְפָּה:** 2 **הַרְגָּלָה:** 3 **יִשְׂרָה:** 4 **הַבְּפָקְטָנָה:**
 5 **הַאֲפָגָדָה:** 6 **הַיְדִיםָּרְפָּות:** 7 **הַרְגָּלִיםָּיְשָׁרוֹת:** 8 **הַשְּׁנִיםָּפּוֹאָבָות:**
 9 **הַכְּפִיםָּקְטָנוֹת:** 10 **הַעֲנִיםָּרְעוֹת:** 11 **הַאֲפִיםָּנְדָלוֹת:**
 12 **הַמִּכְנָסִיםָּשְׁחָרוֹת:** 13 **הַמְּלָקָחִיםָּגְּדָלוֹת:** 14 **הַשְּׁמִיםָּמְסֻפְּרִים:**

- 1 hăyyād rāphāh. 2 hārě'-gěl y'shārāh. 3 hăshshēn cō'bhěth. 4 häccāph k'tānnāh. 5 hāaph g'dōlāh.
 6 hăyyādā'yim rāphōth. 7 hāraglā'yim y'shārōth. 8 hăshshīnnā'yim cō'bhōth. 9 häccappā'yim k'tānnōth.
 10 hālēnā'yim rā'ūōth. 11 hāappā'yim g'dōlōth. 12 hămmichnāsā'yim sh'khōrōth. 13 hămmēlkākhă'yim g'dōlōth. 14 hăshshāmā'yim m'sapp'rim.

b) 1. The knees. 2. The evil eyes. 3. The evil eye. 4. The eyes are evil. 5. Black breeches. 6. Weak hands.

* For *אַנְפָס* fr. *אַנְפָ*.

† From *לִקְחָה*, *to take hold of*.

CHAP. III. § 5. *The Construct State (Status constructus).*

- 149 When one substantive modifies another without being in *apposition* to it, it is placed in the relation of a *genitive case*. In Hebrew, the genitive case of a substantive is like the nominative, but the substantive it modifies (the *governing* substantive, as we should call it in most other languages) undergoes some change of its *mutable* vowels.
- 150  The governing substantive is said to be *in construction*, or *in the construct state*.
- 151 The general rules for the change of vocalization produced by the *construct state* are these :—

A. In the singular.

- 152 a) *Kamets* (\bar{a}) in the *penultima* is changed into *Sh'va*; in the *ultima*, mostly into *Pathakh*.
- b) *Tsérē* (\bar{e}) in the *penultima* is mostly changed into *Sh'va* when the *ultima* has *Kamets* (\bar{a}). In the *ultima* it is generally changed into *Pathakh*, but usually *retained* after $\bar{\tau}$, and in monosyllables.
- c) The feminine termination $\bar{\eta}_{\bar{\tau}}$ ($\bar{a}\bar{h}$) is changed into $\bar{\eta}_{\bar{\tau}}$ ($\bar{a}\bar{h}$): the other feminine terminations $\bar{\eta}_{\bar{\tau}}, \bar{\eta}'_{\bar{\tau}}, \bar{\eta}^{\circ}_{\bar{\tau}}, \bar{\eta}^{\circ\circ}_{\bar{\tau}}$ ($\bar{e}\bar{h}, \bar{i}\bar{h}, \bar{u}\bar{h}, \bar{o}\bar{h}$) are *immutable*.

B. In the plural and dual.

- d) $\bar{\eta}'_{\bar{\tau}}, \bar{\eta}^{\circ}_{\bar{\tau}}$ ($\bar{i}\bar{m}, \bar{a}'\bar{yim}$) are changed into $\bar{\epsilon}_{\bar{\tau}}$ (\bar{e}).
- 153 There is often a further vowel-change in the construct state of the plural, and a contraction of a *semi-syllable* (with *Sh'va*) with the following *syllable*.
- 154 Two very common forms of verbal derivatives require particular attention : those in $\bar{\tau}\bar{\tau}$ ($\bar{d}\bar{a}\text{-bh}\bar{a}\bar{r}$), and (*segolates*) in $\bar{\tau}\bar{\tau}$ ($\bar{m}\acute{e}'\text{-l}\acute{e}\bar{c}\bar{h}$). Their changes are given in the following Table :—

Singular.		Plural.		(154)
Absolute.	Construct.	Absolute.	Construct.	
דָּבָר dābhār	דְּבָר d'bhār	דָּבָרִים d'bharîm	דְּבָרִי dibhrē	
מֶלֶךְ mělēch	מֶלֶךְ mělēch	מֶלֶכִים m'lachîm	מֶלֶכִי mälchê	

Dissyllable feminines in **הָ** which have a mutable 155

Kamets or *Tsere* in the penult, change that vowel into *Sh'va* by the general rule (153), and take the termination *āth* (תְּ). In trisyllables of this kind with initial *Sh'va*, there is a contraction of *ā* into one syllable in *i*; as *ts'dā-kāh*, construct *tsid-kāth*: pl. *ts'dā-kōth*, construct *tsid-kōth**.

The complement † of an adjective or participle also 156 causes the governing adjective or participle to assume the *construct state*. Thus, in such combinations as would express in Hebrew, ‘the pure in heart,’ ‘void of understanding,’ ‘fearing the Lord.’

נוֹסֵר (a y)	מוֹסֵר הַשְׁבֵּל	mûsâr hăscēl	the instruction of 157 wisdom.
תּוֹרָה tô-râh	תּוֹרָת יְהֹוָה	tôrâth Y'hō-vâh	the law of Je-hovah.
דָּבָר dābhār	דְּבָרִי חֲכָמִים	dibhrê khâ-châmîm	words of wise men.
פֶּלֶג pě-lég	פֶּלֶג מִים ‡	pâlgê mâ'yim	brooks of waters.
דֶּרֶךְ dě'rêch	דֶּרֶךְ מוֹת | דֶּרֶךְ מוֹת	dě'rêch } mā-därchê } věth	(the) way } of ways } death.
עֵד yēd (v)	עֵד אֱמֶת	yēd eméth	a witness of truth.

* Compare this with *πίπτω*, *γίγνομαι*, which arise from *πεπίπτω*, *γέ-γένομαι*.

† i. e. a substantive that is connected with it *objectively*, to complete its notion.

‡ only in plural from obsol. *מִם* ‡

(157)	אַוְلָת בְּסִילִים	ivvēlēth c'si-lîm	<i>the folly of fools.</i>
	עַשְׂנָן חָבֵר	uashān hāyīr	<i>the smoke of the city.</i>
	עֲדָת צְדִיקִים	uadāth tsaddîkîm	<i>the congregation of the just.</i>

A dependent genitive may have another genitive dependent upon it, as, אָרוֹן בְּרִית יְהֹוָה (^arōn b'rīth Y'hōvāh), *the ark of the covenant of the Lord.*

- 158 As a general rule the article *does not* stand before a substantive that has a dependent genitive, since that genitive sufficiently *defines* the word.

Vocabulary.

159	<i>Eden</i> , עֵדֶן, uēdēn.	<i>Blessing</i> , בָּרָכָה (^a), b'rāchāh.
	<i>Flute, organ</i> , עִגְבָּן, uigābh.	<i>A dish</i> , קֻרְבָּן (^a), k'urābh.
	<i>Jubal</i> , יוּבָל, Yūbhāl.	<i>Silver</i> , בְּשָׁמֶן, eēsēph.
	<i>Wilderness</i> , מִדְבָּר (^a), mīd-bar.	<i>Cave</i> , מִעְרָה (* ^{aωv}), m'uārāh.
	<i>Judah</i> , יְהוּדָה, Y'hūdāh.	<i>Machpelah</i> , מִכְפֶּלֶת, Māch-pēlāh.
	<i>Hair</i> , שְׁعָר, sēwār.	<i>Corpse</i> , נְבָלָה († ^a), n'bēlāh.
	<i>Esau</i> , עֵשָׂו, uēsāv.	<i>Fear</i> , מְנֻרָה (^{aω}), m'gōrāh.
	<i>Palace, temple</i> , הַיכָּל, hēchāl.	<i>Wicked</i> , רָשָׁע, rāshāh.
	<i>Sanctuary</i> , מִקְדָּש (^a), mīk-dāsh.	<i>Jeremiah</i> , יִרְמִיָּהוּ, Yirm'yāhū.
	<i>Brother</i> , אֶחָד, ēkhād.	<i>Old</i> , זָקֵן, zākēn.
	<i>Side</i> , יָרֵךְ, yārēch (lit. <i>thigh</i>).	<i>The elders</i> , זָקְנִים, z'kēnîm.
	<i>Altar</i> , מִזְבֵּח (^a), mīzbēakh.	<i>City</i> , עִיר, uîr.
	<i>Shoulder</i> , בְּתַחַף (constr. פְּתַחַף), cāthēph.	<i>House</i> , בֵּית, bāyith (estr.).
		<i>Court</i> , חַצֵּר, khātsēr.

* עַרְבָּר.

† נְבָל.

Exercise 18.

<i>a)</i>	1 נָהָר עַדְן :	2 דְּבָר יְהוָה :	1 n'här үēdēn.	2 d'bħär 160
	3 מֹסֵר יְהוָה :	4 עִינְבָּב :	3 mûsär Y'hōvāh.	4 үûgäbh Yûbhäl.
	5 מִדְבָּר יְהוָה :	6 לְבָב אִישׁ :	5 mîd-bär Y'hûdâh.	6 l'bâbh îsh.
	7 שָׁעַר עַשְׂוִי :	8 הַיכָּל הַמְקָדֵש :	7 s'ŷar үesâv.	8 hêchâl hâmmïkdâsh.
	9 אֶשְׁתָּחָא :	10 יְרֻכָּה הַמְזִבְחָה :	9 ēshéth hëakh.	10 yे'řech hâmmïz-beākh.
	11 חֲכָמָת אָדָם :	12 בְּרִכְתָּה :	11 khöchmâth âdâm.	12 bîrcâth Y'hôvâh.
	13 קָעָרָת בְּסָף :	14 מַעֲרָת הַמְכָפֵלה :	13 kâ'arâth c�'s�ph.	14 m'üârâth hâmmâchp�l�h.
	15 גְּבָלָת אִישׁ :	16 צְדִקָּת :	15 nîbhl�th îsh.	15 nîbhl�th îsh.
	17 דְּבָרִי יְרִמְיָהּ :	18 נָהָרִי עַדְן :	17 dîbhr� Yîrm'yâh�.	16 tsîdkâth âdâm.
	19 מִסְרָרִי :	20 זְקִנִּי הָעִיר :	18 nâh�r� үe'd�n.	19 mûs�r�h� үe'b�h�th.
	21 שְׁכִינִי הַבָּיִת :	22 חֶצְרִי :	20 zîkn� hâu�ir.	21 sh'ch�n� h�abb�yith *.
	23 בְּרִכִּי הָאִישׁ :		22 kh�ts�r� hâmmïkdâsh.	23 bîrc� h�âish.

b) 1. Rivers. 2. Rivers of the earth. 3. Words. 4. The words of the king. 5. The law of Jehovah. 6. The knees of a man. 7. The eyes of Esau.

CHAP. IV. § 1. *Suffixes denoting Possession.*

The Hebrew language possesses a very peculiar 161 way of denoting the possessive pronoun, which is this:—

a) Short *suffixes* (which are abridged forms of the personal pronouns) are attached to nouns in their *construct state*, with which they *cohere* so firmly, that the noun with its suffix forms a single word.

b) From the frequent occurrence of these forms, and the changes of vocalization which they sometimes occasion, they may be considered as belonging to the *declension* of Hebrew nouns.

*   for  , from the effect (to be explained hereafter) of *pause*.

162 The possessive suffixes in their most usual form are :—

I. For Singular Nouns.

	<i>m.</i>	<i>f.</i>		<i>m.</i>	<i>f.</i>		<i>m.</i>	<i>f.</i>		<i>m.</i>	<i>f.</i>
<i>My</i>	יְ-	יֵ-		חָ-	חֵ-		וּר	וּרְ-		נָעַ	נָעָ-
<i>Thy</i>	תְּ-	תֵּ-	chā	ēch		וּרְ-	וּרְ-	chěm	chěn		
<i>His-her</i>	וְ-	וֵ-	ô	āhh		וּרְ-	וּרְ-	ām	ān		

II. For Plural Nouns.

<i>My</i>	يְ-	ai	<i>Our</i>	וּנְ-						ê-nû
<i>Thy</i>	תְּ-	è-chā	äyich	וּרְ-	יכָם					ê-chěm ê-chěn
<i>His-her</i>	וְ-	âv	è-hā	וּרְ-	יהָם					ê-hěm ê-hěn

163 The suffixes are divided into *grave* (or *accented*) suffixes (*chem'*, *chen'*, *hem'*, *hen'*) ; and *light* (or *un-accented*) suffixes.

164 Masculine Noun.

Singular.	
סֹסֶם	sûs, a horse.
סֹסִי	sû-sî, my horse.
סֹסְךָ	sû-s'chā, thy horse.
סֹסְךָ	sû-s'chēch, thy (f.) horse.
סֹסֶר	sû-sô, his horse.
סֹסָה	sû-sâhh, her horse.
סֹסֶנְגִי	sû-sé'-nû, our horse.
סֹסְכָם	sû-s'chěm', your horse.
סֹסְכָן	sû-s'chěn', your (f.) horse.
סֹסֶם	sû-sâm, their horse.
סֹסֶן	sû-sân, their (f.) horse.

Feminine Noun.

Singular.	
סֹסָה	sû-sâh, a mare.
סֹסְתָּהִ	sû-sâ-thî, my mare.
סֹסְתָּחָ	s-û-sâ'-th'châ, thy mare.
סֹסְתָּחָ	sû-sâ-thêch, thy (f.) mare.
סֹסְתָּהּ	sû-sâ-thô, his mare.
סֹסְתָּהּ	sû-sâ-thâhh, her mare.
סֹסְתָּנְגִי	sû-sâ-thé'-nû, our mare.
סֹסְתָּכָם	sû-sâth-chěm', your mare.
סֹסְתָּכָן	sû-sâth-chěn', your (f.) mare.
סֹסְתָּהּ	sû-sâ-thâm, their mare.
סֹסְתָּהּ	sû-sâ-thân, their (f.) mare.

Plural.	Plural.	
סְּעִסִּים sû-sîm, <i>horses.</i>	סְּוִסָּות sû-sôth, <i>mares.</i>	165
סְּעַיִם sû-sâi, <i>my horses.</i>	סְּוִסָּתִי sû-sô-thâi, <i>my mares.</i>	
סְּעַיְךְ sû-sè-châ, <i>thy horses.</i>	סְּוִסָּתִיךְ sû-sô-thè-châ, <i>thy mares.</i>	
סְּעַיְךְ sû-sâ'-yîch, <i>thy (f.) horses.</i>	סְּוִסָּתִיךְ sû-sô-thâ'-yîch, <i>thy (f.) mares.</i>	
סְּעַיְוֹ sû-sâv, <i>his horses.</i>	סְּוִסָּתִיו sû-sô-thâv, <i>his mares.</i>	
סְּעַיְהָ sû-sè-hâ, <i>her horses.</i>	סְּוִסָּתִיהָ sû-sô-thè-hâ, <i>her mares.</i>	
סְּעַיְנוּ sû-sê'-nû, <i>our horses.</i>	סְּוִסָּתִינוּ sû-sô-thê'-nû, <i>our mares.</i>	
סְּעַיְכֶם sû-sê-chém', <i>your horses.</i>	סְּוִסָּתִיכֶם sû-sô-thê-chém', <i>your mares.</i>	
סְּעַיְכֶן sû-sê-chén', <i>your (f.) horses.</i>	סְּוִסָּתִיכֶן sû-sô-thê-chén', <i>your (f.) mares.</i>	
סְּעַיְהֶם sû-sê-hém', <i>their horses.</i>	סְּוִסָּתִיהֶם sû-sô-thê-hém', <i>their mares.</i>	
סְּעַיְהֶן sû-sê-hén', <i>their (f.) horses.</i>	סְּוִסָּתִיהֶן sû-sô-thê-hén', <i>their (f.) mares.</i>	

The changes in the form of the plural suffixes arise from the 166 blending of יָה (ê), the termination of the *construct state*, with the proper suffixes.

- a) Nouns in *eh* (אֵה) throw away *eh*, and for ô, 167 *his*, have *ē-hû* (אֵהוּ) : as *yâ-lê-hû*, *his leaf* (עֲלֵיהּ).
- b) Nouns in *i* with *Yod quiescent* (יָ), from verbs in *ah* (*Lamed He*), sound the *Yod* before a suffix with initial vowel: as **פְּרִי**, *p'rî*, *fruit*; **פְּרִיוֹ**, *p'riyô*, *his fruit*.
- c) The plural termination *oth* (וֹת) takes *e* (יְ) after it to support its *suffixes*.

(*Additional Remarks on the Suffixes [G.]* *).

- 168 I. pers. $\bar{a}'n\bar{u}$ - (אָנָּע) is sometimes found (for $\bar{e}-n\bar{u}$) in pause.
 II. pers. $\bar{e}ch\bar{a}\bar{h}$ is found, rarely, and chiefly with short words, for $'ch\bar{a}$ (כְּחָא for כָּחָא).
 (*fem. sing.*) $\bar{a}ch$ sometimes, but only in pause, for $\bar{e}ch$ (אָח for אֵחָה).
 $\bar{e}-ch\bar{e}\bar{h}$ for $\bar{e}ch$ (Nah. 2, 14), (כְּחֵה for כָּחֵה).
 $\bar{e}'-ch\bar{e}\bar{h}$ is found now and then, but only in later writers (e. g. Ps. cxxxvii. 6), (כְּיֵה for כָּחֵה).
 III. pers. 1) *sing. m.* $h\bar{o}$ (sometimes), $\bar{e}-h\bar{u}$ (rarely), for \bar{o} (הָאָה for הָוֹ).
 2) *fem. sing.* הָ for הָ (sometimes) : i. e. h loses its *guttural* pronunciation †.
 3) *plur.* $\bar{a}'h\bar{a}\bar{m}$ ‡ for $\bar{a}m$ (כְּהָאָם for כָּאָם).
 $\bar{a}'-mo$, only in *poetry*, for $\bar{a}m$ § (מָהָ for מָאָ).
fem.) $'h\bar{e}\bar{n}'$ but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28, $l'bh\bar{a}\bar{d}-d'h\bar{e}\bar{n}'$ לִבְהָדָה).
- $\bar{a}'-h'n\bar{a}\bar{h}$ antique (הָנָה) for $\bar{a}n$.
 $\bar{a}'-h'n\bar{a}\bar{h}$, $\bar{e}-n\bar{a}\bar{h}$, both a few times for $\bar{a}n$ (הָנָה , הָנָה).

* These are only placed here for future reference.

† In later writers even written \aleph .

‡ In pause $c\bar{u}l-l\bar{a}'-h\bar{a}\bar{m}$ (כְּלָלָהָמָ), 2 Sam. xxiii. 6.

§ Occasionally in very small words (as prepositions) for o (his) : e. g. לָמוֹ for לָ .

Examples.

דם	דָמֶךְ	dā-m'chā, <i>thy</i> (m.) <i>blood.</i>	169
דבר	דְבָרִי	d'bhā-rī, <i>my word.</i>	
דברים	דְבָרִים	d'bhā-rim, <i>my words.</i>	
שועל	שׁוּעֵלֹוּ	shû-ṣā-lô, <i>his fox.</i>	
זקן	זָקֵנֶךְ	z'kē-nēch, <i>thy</i> (f.) <i>old man.</i>	
	זָקֵנִיכְ	z'kē-nē-chā, <i>thy</i> (m.) <i>old men.</i>	
	זָקֵנִינוּ	z'kē-nē-nū, <i>our old men.</i>	
ספר	סְפָרָה	siph-rāhh, <i>her book.</i>	
מוות	מוֹתְּכֶם	mō-th'chém', <i>your</i> (m.) <i>death.</i>	
גמל	גָמְלָם	g'māl-lām, <i>their camel.</i>	
 Sangalha (f.)	סְגַלּוּתִי	s'gūl-lô-thai, <i>my treasures.</i>	
נער	גָעָרִיכְם	nā-ṣārē-chém', <i>your</i> (m.) <i>youths.</i>	
סל	סָלְנוּ	sāl-lē-nū, <i>our basket.</i>	
	סָלְנִינוּ	sāl-lē-nū, <i>our baskets.</i>	
בלה	בְּלִתִי	cāl-lā-thî, <i>my bride.</i>	
שנה	שְׁנָוֹתִיו	sh'nō-thāv, <i>his years.</i>	
שם	שְׁמוֹתִיכְנוּ	sh'mō-thē-chén', <i>your</i> (f.) <i>names.</i>	
תורה	תּוֹרָתִיכְנָה	tō-rō-thē-hēn', <i>their</i> (f.) <i>laws.</i>	

The vowel changes, produced by the alteration of 170 accent which the appended suffix occasions, will be fully given in the Paradigms of the declensions: we will at present only consider two important classes:

- a) dissyllables with *ā* } b) dissyllables with *ē* } for each vowel }

(It will be sufficient to give one example of a grave and one 171 of a light suffix.)

	<i>Absolute.</i>	<i>Construct.</i>	<i>Light suffix.</i>	<i>Grave suffix.</i>
a) Sing.	דְּבָר	דְּבָר	דְּבָרִי	דְּבָרֶכֶם
Plur.	דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
b) Sing.	מֶלֶךְ	מֶלֶךְ	מֶלֶכִי	מֶלֶכֶם
Plur.	מֶלֶכִים	מֶלֶכִי	מֶלֶכִי	מֶלֶכִיכֶם
a) Sing.	dā'bħār	d'bħār	d'bħārī	d'bħārchēm'
Plur.	d'bħārīm	d'bhrē	d'bħārai	dibhrēchēm'
b) Sing.	mě'lēch *	mě'lēch	mǎlchī	mǎlc'chēm'
Plur.	m'lāchīm	mǎlchē	m'lāchai	mǎlcēchēm'

*Vocabulary.*172 *Way*, **דֵּרֶךְ**, dě'rēch.*Pleasantness*, **נַעֲמָה**, nōuām.*Thou*, **אַתָּה**, āttāh.*Glory*, **כְּבוֹד**, cābhōd.*Back*, **גַּבְעָה** (**גַּבְעָה**), gābh (~ Lat. *gibbus*?).*Palace*, **מִלְּכָה**.*Temple*, **הַיּוֹמָן**, hēchāl.*Every man*, **אֲשֶׁר**, īsh (lit.*Each (one)*, **אִישׁ**, man).*A sack*, **אַמְתָּחָת**, āmtā-khāth.*Commandment*, **מִצְוָה** (*a*), mīts-vāh.*Statute*, **חֻקָּה**, khūkkāh.*Law*, **תּוֹרָה** (*a*), tōrāh.*Upon*, **עַל**, uäl.*To keep*, **שִׁמְרָה**, shāmār.*A rite*, **מִשְׁמָרָה** (*a*), mīshmār.*To open*, **פָּתָח**, pāthākh.*To plough*, **חָרֵשׁ**, khārāsh.*Mountain*, **הַר**, hār.*Silver*, **כְּסָף**.*Money*, **כְּסָף**, cē'seph.*Tongue*, **לְשֹׁון**, lāshōn.*Dog*, **כְּלָב**, cē'lēbh.*Weight*, **מִשְׁקָל** (*a*), mīshkāl.*Song*, **שִׁיר**, shîr.*To put on (a dress) or be clothed with*, **לְבַשָּׁה**, lābhāsh (*fut.* yīlbāsh).*Priest*, **כֹּהֵן**, cōhēn.*Testimony*, **עֵדָה**, uēdāh.

* The ē' (>) to be pronounced with the obtuse *a* sound of è in *mère*, or *e* in *there*.

Exercise 19.

a)	1. דְּרָפֹ שְׁמַרְתִּי :	1. dărcô shāmărtî. 2. d'râchêhâ 173
	2. דְּרָכֵיהֶ דְּרָכֵי נָעַם :	dărchê-nô'â'am. 3. ättâh Y'hô-
	3. אַתָּה יְהוָה בָּבּוֹדִי :	vâh c'bôdî. 4. hêchâl kôd-
	4. הַיְלֵל קָרְשָׁךְ :	sh'châ. 5. pâth'khû îsh
	5. פְּתָחָה :	ämtâkhtô. 6. yîshmôr mîsh-
	6. יְשָׁמֵר אַמְתָּחָתָה :	mărtî, mîtsvôthai, khûkkôthai,
	7. מְצֻוֹתִי חֲקֹותִי וְתוֹרָתִי :	v'thôrôthâi. 7. עַל-גָּבְּיָהָרְשָׁוּחָרְשִׁים * :
	8. כְּהַנִּיךְ יְלָבְּשָׁוּחָרְשִׁים :	côh'nèchâ yîlb'shû ts'êdék. 9. yîshm'rû
	9. צְדָקָה :	bhânèchâ bh'rîthî. 10. gäm-
	10. בְּרִיתִי :	b'nêhém yîshm'rû yêdôthî.
	יְשָׁמְרוּ יְעָדָתִי :	

b) 1. Write down in Roman characters, and give the English of—

11. דְּרָפָם 12. דְּרָפִי 13. דְּרָפָה 14. דְּרָכִים 15. דְּרָכִיָּה

2. Translate into Hebrew—

1. The mountain of his holiness. 2. Thy (*m.*) ways have we kept. 3. We will keep the ways of Jehovah. 4. Our sacks. 5. Your (*m.*) money. 6. Its (*m.*) weight. 7. Our money. 8. The tongue of thy dogs. 9. Your (*m.*) songs.

My silver.	Dogs.	The king's	Proverbs.
His silver.	dogs.		The pro- verbs of Solomon †.
Their silver.	My dog.		Her proverb.
Your (<i>m.</i>) silver.	My dogs.		His proverb.
Thy (<i>f.</i>) silver.	Their dogs.		My proverb.
Their (<i>m.</i>) silver.	Your (<i>f.</i>) dogs.		My proverbs.
Our silver.	His dog.		Their proverbs.
	Her dogs.		Your (<i>f.</i>) proverbs.

* חֹרֶשׁ, khō-rêsh (partcp. act. of khâ-râsh =), *one who ploughs, a plougher.*

† שלמה

CHAP. IV. § 2. *Prepositions denoting the Relations of Case.*

174 DATIVE]

- a) The relation of the *dative case* is expressed by the preposition **לְ** prefixed to a noun, and *cohering* with it.
- b) Sometimes the preposition **אֶל**, *el* (of which **לְ** is an abbreviation), is used: **אֶל־אַבָּרָם**, (*el-*Abhrām).

175 ACCUSATIVE] The *accusative* is either—

- a) like the nominative, and therefore to be known (as in English) only by the structure of the sentence;
- b) denoted by (**אֵת** or **אֹתֶת**) *ēth* or *ēth-* (with *Makkēph*): before suffixes also **אֹתָהּ**, *ōth*.

These prepositions are not used before the acc., unless the noun is *defined* either (1) by the *article*, (2) or by being in *construct state*, or (3) by a *suffix*, or (4) from being a *proper name*.

- c) The acc. of the place towards which *motion* is directed, has often its original termination **הָ** (which sometimes denotes the place *where*). The preposition **לְ** is also sometimes prefixed to it.
- d) The accusative alone sometimes denotes in Hebrew both the place *whither*, and the place *where*.
- e) The person *to whom* motion is directed has usually the preposition **לְאֹתֶל** (*el*) prefixed, as the place *whither* sometimes has.
- f) Both the *time when* and the *time how long* are also denoted by the *accusative*; which also denotes relations of *space* (*how wide, how deep, &c.*) and other adverbial relations: e. g. such

as are expressed in English by *as to*; *in respect* (175) *of*; *according to*; *in*.

(See remarks on the use of **בְּ** in the next §.)

ABLATIVE RELATION]

176

a) The *ablative relation* is generally denoted by **מִן**, *from* [*of = some of*; ex], which, however, is usually abridged, either into **מִן** with a *compensating Dagesh* in the initial consonant of the word; or, if this is incapable of receiving *Dagesh* (i. e. is a *guttural* or *Resh*), into **מִן**, *mēn*.

But **מִן** may stand before **מִן**: as **מִמְחֹוּט** (Gen. xiv. 23).

- b) The **מִן** is *seldom* written at length as a separate word, except before the article.
- c) The relations denoted by *in*, *at*, *with*, are also expressed by the prepositional prefix **בְּ**.

Expression of genitive relations by בְּ]. The relations 177 of *belonging to* or *being possessed by*, *proceeding from*, and the like, are sometimes expressed by the prepositional prefix (of the *dative*) **בְּ**. This occurs particularly

- 1) after an *indefinite* governing noun, when its *indefiniteness* is to be marked;
- 2) after a noun in the *construct state* which has already one dependent genitive;
- 3) when the governing noun has an adjective with it;
- 4) after specifications of number.

The **בְּ** denoting *possession* is also sometimes preceded by the relative pronoun **אֲשֶׁר**, *which*. Thus:

הַצָּאן אֲשֶׁר לְאָבִיהָ, hätstsōn 'shér l'ābhīah [grex qui patr ejus: sc. erat], (lit. *the flock which [was] to her father =*) *her father's flock*.

With respect to the pointing of *b'*, *p'*,

- a) Their regular *Sh'va* is changed into *Khirek*, when 179 the initial consonant of the vowel to which they are prefixed has *Sh'va*.

- (179) b) Before an initial vowel with a *Khateph*, they take the vowel with which the *Khateph* is compounded.
 c) Before *monosyllables* or *penacute** dissyllables they (as *Vav* also does) often take *Kamets*.
 d) Before the *article*, they usually displace it, and take its pointing.
 e) Before אֲלֹהִים they take *Tsere* (the נ becoming *quiescent*); and before יְהֹוָה, *Pathakh*; because the Jews did not pronounce this sacred name, but that of אַדְנֵי instead; to indicate which they gave to its prefixes the *Pathakh* which the prefix of *Adonai* would have.

180 Rule c does not always hold good. These prefixes take *Kamets* (1) before *infinitives* of the above-mentioned form (except before the genitive); (2) before many pronominal forms, and (3) when the word is so closely connected with what precedes, as to be disconnected from what follows.

Examples.

181	לְדָוִיד אֶת־הָרֶץ אֶת־הַרְקִיעַ גַּזְעַן הַשָּׂרָה בֵּית אָבִיךְ בְּבָבִلָּה הַהֲרָה בֵּיתָה יוֹסֵף לְשָׁאָלָה הַיּוֹם עַרְבָּה	l'dā-vīd, to <i>David</i> . ēth hā-â-r̄ts, <i>the earth</i> . ēth=ḥā-rā-kî'-ăl, <i>the expanse</i> . nē-tsē' hās-sā-dēh, <i>let us go out into the field</i> . bēth ā-bhī-chā, <i>in the house of thy father</i> . bā-bhē'-lāh, to <i>Babylon</i> (some- times: <i>in Babylon</i>). hā-hā-rāh, to <i>the mountain</i> . bē-thāh yō-sēph, <i>into Joseph's house</i> (where obs. that it follows a noun in <i>stat. constr.</i>). li-sh'ō'-lāh, to <i>Sheol</i> . hāy-yōm, (<i>the</i> =) <i>this day</i> : <i>to-day</i> . ăr̄bh, <i>at evening</i> .
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* i. e. those that are *Milel*; i. e. have the accent on the *penult*.

שְׁשָׁת יְמִים	shē'-shěth yā-mîm, (<i>during</i>) <i>six days.</i> (181)
הַכֶּסֶף	hăc-c̄is-sē ^a , <i>in respect of the throne,</i>
פֶּה אֶחָד	pēh ē-khād, <i>with one mouth.</i>
מִן הָאָרֶץ	mīn hā-â'-rêts, <i>from the earth.</i>
מֵאַבָּא	m̄its-ts'bhâ, <i>out of the host.</i>
מִחְזָקָה	mē-khā-zāk, <i>from the powerful.</i>
בֵּן לִישֵׁי	bēn l'yi-shäi, <i>a son of Jesse's.</i>
חַלְקַת הַשְׂדָה	khēl-kāth hās-sā-dēh l'bō-ŷāz, <i>a portion of the field of Boaz.</i>
לְבָעֵז	
בֶּן אֶחָד לְאַחֲמֶלֶךְ	bēn ē-khād lā-akhimē'-lēch, <i>one of the sons of Ahimelech.</i>
בְּחַמִשָּׁה לְחַדֵּשׁ	bā-kh̄amish-shāh lā-khō-dēsh, <i>on the fifth of the month.</i>
בְּמִשְׁפָט	bām-miš-pāt, <i>in the judgement</i> (=b'hām-miš-pāt).
לְמֶלֶךְ	lām-mē'-lēch, <i>to the king.</i>
לְאָרֶץ	lā-â'-rêts, <i>to the earth.</i>
בָּאָרֶץ	bā-â'-rêts, <i>in the earth.</i>

Vocabulary.

To create, בָּרָא , bārâ *.	Master, אֲדֹן (av), adôn †.
Heavens, שָׁמְמִים , shāmāyim†.	Lord, אֲדֹון (av), adôn †.
To love, אֶחֱבָה .	To collect, gather, כָּנָס , cānâs.
Dainty meats, מִטְעָם (a), măt-	Camel, גִּמְלִים , (but pl. גִּמְלָל), gāmāl.
Dainties, וָיָם , a, (tā-	No, אֵין , ên.
Stone, אָבָן , ē'bhn.	Men (pl.), אֲנָשִׁים , 'anâshîm.
Place, מָקוֹם (av), mākôm.	There, שָׁם , shām.
	Grave, קְבָּרָה , kē'bher.

* Verbs that end in *a* (א) take *ת* for their second vowel.† A noun of the *dual* form: no singular in use.‡ Dûn, *to govern*: others say, adën, *a base*.

(182) Simple,	פֶתַי , pěthî, <i>pl.</i>	פְתִים	Mercy, חֶסֶד , khě'sēd.
or	פְתָאים , p'θāyîm or		גֵזֶר , gě'zér (gā-zār, <i>to cut</i>).
	p'θā-îm.		
Garland,	לְוִיה , līvyâh.		To cut, to divide, גֵזֶר , gāzār.
Crown,			
Grace,	חֵן (n), khēn.		Sea , יָם , yām.
Beauty,			Red Sea , יָם-סוּף , yām-sūph: = sea of weed.
Head,	רָאשׁ , rōsh.		
Mother,	אֶם , ēm.		Inheritance, נְחַלָה , nā'khälāh" (nākhäl, <i>to acquire</i> , &c.).
Eternity,	עוֹלָם , үôlām*.		
Isaac.	יִצְחָק	Esau.	Rebecca.
		יעֲשֹׂו	רְבָקָה
			Jacob.
			יַעֲקֹב

Exercise 20.

183 a)	1 אֱלֹהִים † בְּרָא אֶת	1 Elōhîm bārâ ēth hăsh-shāmā'yim (p).
	הַשְׁמִים‡ : 2 יִצְחָק אֶחָב אֶת	2 Yitskhâk āhâbh ēth үēsâv.
	עַשּׂוֹ : 3 רְבָקָה נָתַנָה	3 Rîbhâkâh nāth'nâh ēth-hămmätүām-mîm.
	אֶת־הַמְּטֻעִים : 4 יַעֲקֹב	4 Yâyakōbh lâkâkh mēâbhñê hămmâkôm.
	לְקַח מְאֹבִנִי הַמְּקוֹם :	
5	אֱלֹיָזֶר לְקַח מְגַמְלֵי	5 El'eyzér lâkâkh mîgg'mallê dôñâv.
אֲדוֹנוֹי : 6 אֵין אִישׁ מְאֹנְשֵׁי		6 ēn išh mēän'shê hăbbâyîth shâm.
הַבִּית שֵׁם : 7 פּוֹנֵס אֲבָנִים		7 cōnēs 'bhānîm l'kîbhrô.
לְקַבְרוֹ : 8 נָתַן לְפְתָאים		8 nāthân liphthâîm үörmâh.
עֲרָכָה : 9 תּוֹרַת אַמְּדָה		9 tôrâth iimm'châ lîvyâth khēn l'rō-shèchâ (p).
לְוִית חָן לְרָאשׁ‡ : 10 הַוּדוֹן		10 hôdû layhôvâh,

* L'үô-lâm = in saecula saeculorum (*for ever*).

† 'lohîm takes a singular verb.

‡ For **הַשְׁמִים**, from its being *in pause* (i. e. at the close of the sentence), the effects of which will be explained in the chapter on the regular verb. It will be indicated by (p).

§ Give ye thanks (an Imperative).

לִיהְוָה בִּיטּוֹב *	כִּי לְעוֹלָם	cî-tôbh, cî l'ûlâm khâsdô. (183)
חֶסְדָו : 11	הַדּוֹן לְגֹזֵר	11 hôdâ l'gôzér yâmsûph
יְסֻסּוֹף לְגֹנְרִים :	לְגֹנְרִים	lîgzârîm. 12 nâthân ârtsâm
אַרְצָם לְנַחֲלָה :	לְנַחֲלָה	l'nâchâlâh.

- b) The heavens of Jehovah. 2. From the heavens of Jehovah. 3. For thy (m.) dog. 4. For thy dogs. 5. I loved Rebecca. 6. From the place. 7. For the place. 8. For the camels. 9. Stones. 10. The stones. 11. He took stones of the field. 12. He took stones of thy field. 13. He took of the stones of my field.

CHAP. IV. § 3. Other prepositional Prefixes. Vav.

1. *C'* (כְּ) is a prepositional prefix meaning *like*, 184 *as, according to* †.

(The rules for its pointing are the same as for בְּ, לְ, 179).

V' (וְ) is *and*; its usual pointing is *Sh'va*. 185

But *v'* (*a*) becomes *u'* (עַ) before *labials* (*Beth, Pe, Vav, Mem*) and words whose initial consonant has *Sh'va*.

b) Before *monosyllables, penacutes, Elohim*, and *Y'hovah*, *v'* follows the same rule as *l'*, *b'* (לְ, בְּ), 179.

When two events are connected, the *second*, which 187 denotes the further *continuation* and *progress* of the events narrated, is usually expressed by the *Imperfect* with *Vav*, then called *Vav consecutive*. This *Imperfect* will be construed by the *English Perfect*, when the preceding *Perfect* is so construed.

(See more under the account of the Tenses.)

Sometimes, when there is a connexion with an 188 earlier event, the narrative, or a section of it, *begins* with an *Imperfect* with *Vav consecutive*: this is very

* Supply the copula, ‘it is.’

† From נִכְּנָה.

(188) commonly the case with וַיְהִ, vā-y'hî (καὶ ἐγένετο), and it was (so); and it came to pass.

189 *Vav consecutive* takes *Pathakh* with strong *Dagesh* in the next consonant. Before נ (which is incapable of receiving the *Dagesh*) *Kamets* is used.

190 A *Perfect* that follows an *Imperfect* (in the sense of a *Future*) is also changed by a *Vav* prefixed into the meaning of a *Future*, and must be construed by that tense in English. This *Vav conversive* is pointed like the simple *copulative Vav*. (See 185, 186.)

Vocabulary.

191 *Brother*, אֶחָד, ēkh (irreg. with suffixes אֶחָדִי).

Choice things, מְנֻדְנֹת, mīg-nudnôth.
Valuables, ↓ dānôth *.

Wife, אִשָּׁה, ishshâh (אִשְׁרָה, ēshéth, constr.).

Under-garment, בְּתַנְתָּה, cūttō'néth
 (absol.).

Garment, בְּתַנְתָּה, c'thô'néth
 (nearly always construct).

Gleaning, טְקַפֵּל, lē'két.

Distressed, עֲנֵית, ȳānî.

Stranger, גֵּר (v), gér (גָּוֹר).

To give, נְתַנָּה, nāthân.

To hide, טְמַנָּה, tāmân.

To rise up, עָלָה, ȳālâh †.

To make, עָשָׂה, ȳāsâh †.

Dainty meat, מְטֻעָם, măt'ûām.

Also, גָּם, gām.

Bread, לְחֵם, lē'khém.

Slothful, sluggard, עֲצֵל, ȳā-

Lazy, ↓ tsēl.

The moon, יְרֵחַ, yārē'akh.

Star, כּוֹכָב (עַ), cōchâbh.

Thick cloud, עַב (v), ȳâbh.

Palm (of the hand), כְּפָר (עַ), caph.

Dish, צְלָחָת, tsâllakhâth.

Bowl, צְלָחָת, tsâllakhâth.

To write, כְּתָבָה, câthâbh.

To engrave, כְּתָבָה, câthâbh.

Unleavened bread (or cake), מְצָה, mătstsâh.

To kill, קְטַלָּה, kâtal.

Skin, עַור, ȳôr.

* Plural of mīg-dā-nâh, not in use.

† Verbs ending in *h* have *Kamets* for *Pathakh* in 3rd sing. perf.

Exercise 21.

a) אֲלִיעָר נָתַן לְאַחִיה
 וְלִאמֶת מְגֻנָּנוֹת : 2 יְהוָה
 עָשָׂה לְאָדָם וְלֹא שָׁתָּוֹ
 כְּתָנוֹת עֹר : 3 הַלְקָט לְעֵנִי
 וְלִיגָּר : 4 רְבָקָה נְתָנָה
 אֶת־הַמְּטֻעָמִים וְגַם אֶת־
 הַלְּחָם : 5 טָמוּ עַזְלִי יְדֹוֹ
 בְּצָלָחָת : 6 יְהוָה עָשָׂה
 אֶת־הַיְרָחָ וְכֹכְבִּים :
 7 הַגִּיא־עָב קְטָפָה כְּכָפְדָאִישׁ
 עַלְהָ * מִים : 8 וַיְכַתְּבַּ
 מִשָּׁה אֶת בְּלִדְבָּרִי יְהוָה :
 9 וְשִׁמְרָתָם אֶת־הַמְּצֹות :

1	אֱלֹעֵזֶר nāthān l'ākhīāh 192
	עַלְיָמָה mīgdānōth.
2	Y'hōvāh үāsāh l'ādām
	עַלְיָשְׁתּוֹ chōthnōth үōr. 3 häl- lē'kēt lēvānī v'läggēr.
4	Ribhkāh nāth'nāh ēth-hām- māt үāmmim v'gām ēth-häl- lē'khēm. 5 tāmān үātsēl yādō bhāstsällākhāth.
6	Y'hōvāh үāsāh ēth-hāy- yārēakh v'chōchābhīm. 7 hīn- nēh-үābh k'tānnāh ch'chāph- īsh үōlāh miyyām. 8 vāy- yīchtōbh Mōshēh ēth cōl- dībhrē Y'hōvāh. 9 ūsh'mār- tēm ēth-hāmmātsōth.

b) Translate—

1. Like a dog. 2. And I killed [after a *Perfect*]. 3. And I will kill [after an *Imperfect*]. 4. Isaac and Eliezer. 5. David and Solomon. 6. Like the mountain of my holiness. 7. Like a thick cloud. 8. And the thick cloud. 9. And they shall keep my statutes [after an *Imperfect = Future*].

CHAP. V. Modes of expressing the Comparative and Superlative.

The *comparative* is expressed by prefixing the 193 particle מִן (*min*), or מִ (mi) with following *Dagesh* (מִ before gutturals), to the object or objects with

* Active partcp. of Kal from عַלְהָ: it has this form — in the *construct state*.

† Suppose a *Perfect* to have preceded.

‡ Suppose an *Imperfect* (= *Future*) or *Imperative* to have preceded.

(193) which the thing in question is compared. The adjective remains in the *positive*:

מְפָלֵחַ עָם, *גָּבֹהַ מְפָלֵחַ עָם*, *gā-bhō-ăhh mīc-cōl=hā-yām*, *taller than any of the people.*

194 This **מִן** (= *ex*) denotes *distinction* or *removal from* (or *selection out of*) the mass of objects with which the comparison is made.—Compare the Latin *ablative* with the comparative, and the adjectives *ex-imius*, *e-gregius*; also Homer's *ἐκ πάντων μάλιστα*. (G.)

195 The *superlative* is usually denoted by the *definite article* with the *positive*, which thus marks out the object in question as pre-eminently the possessor of the quality. The objects follow with **מִן** (**מִן**, **מִן**) or **בַּ**.

196 The *superlative of eminence* (i. e. answering to our *very* with the *positive*), **מָאֵד** (*m'ōd*). It is sometimes denoted by a repetition of the positive: ‘*Good, good it is,’ &c.*; ‘*very good it is,’ &c.*

197 A sort of superlative is sometimes formed by the construct state of the positive before a plural genitive:

קָדְשָׁ קָדְשִׁים, *kō-děsh k°dā-shim* (*the holy of holy things*), *the holiest of all.*

198 A *comparison of equality* is made by **כְּ** (or **כַּ**, **כְּ**) = *as, like*.

199 If the **כְּ** is expressed before *each* member of the comparison, it indicates a *reciprocal* similarity: just as in English, “*like master like man*” = *the man is like the master, and the master like the man.*

Vocabulary.

200 <i>Sweet</i> , מִתְוקָה , <i>māthōk.</i>	<i>Honey</i> , דְּבָשָׁ , <i>d'bhāsh.</i>
<i>Precious</i> , יִקָּרֶה , <i>yākār.</i>	<i>Pearls</i> , פְּנִינִים , <i>p'nīnīm</i> (al. <i>red-corals</i> , E. B. <i>rubies</i>).
<i>Profit</i> , תְּבוֹאָה (<i>αω</i>), <i>t'bhūāh.</i>	<i>Gold</i> , חֲרֵזָה , <i>khārūts.</i>
<i>Excellent</i> , גְּבָחָר , <i>nībhkhār</i> (partcp. <i>Niphil</i> of <i>bhā-khār</i>).	<i>Pure gold</i> , פָּזָה , <i>pāz.</i>
<i>Floor</i> , <i>threshing-floor</i> , פְּרוֹן , <i>gōrēn.</i>	<i>Chamber, room</i> , חֵדֶר , <i>khē'dēr.</i>
	<i>Little, young</i> , צָעִירָה , <i>tsā'yir.</i>

Handsome, fair, beautiful, יְפָה, yāphēh.

Always, תָּמִיד, tāmīd (lit. *perpetuity*).

Dry, יְבֵשׁ, yābbēsh.

Potsherd, חֶרֶשׁ, kh'ersh.

Moon, לְבָנָה, l'bānāh (lit. (200) *the white one, f. of* לְבַן, *white*).

Sun, חַמְּמָה, khāmmāh.

Pure, בָּרָה (f. בָּרָה), bār.

Life, חַיִּים, khāyyim (pl.)

Exercise 22.

a) 1 מְתֻוק מִדְבָּשׁ : 2 יְקָרָה (a)
 חֲכָמָה מִפְנִינִים : 3 טֹוב
 פָּרִי מִחְרוֹץ וּמִפּוֹ וּתְבוֹאָתִי
 מִכְסָף נְבָחר : 4 לֹא טֹוב
 אַנְכִּי מִאֲבוֹתִי : 5 אַנְכִּי
 הַצּוֹעֵר בְּבֵית אָבִי :
 בְּתִבוֹאָת גָּדוֹן : 6
 7 יְבֵשׁ כְּחֶרֶשׁ : 8 הָעֵם
 כְּפָהָן : 9 כְּעֵם כְּפָהָן :
 10 יְפָה כְּלַבְנָה בָּרָה כְּחֶמְמָה :
 11 טֹוב חַסְךְ מְחִיִּים :

1 māthēk mīdd'bhash. 2 y'kā- 201 rāh khōchmāh mīpp'nīnīm.
 3 tōbh piryī mēkhārūts ūmīppāz, ūth'bhuāthī mīcē'seph nībhkhār. 4 lō tōbh ānōchī mē^abhōthai. 5 ānōchī hats-tsāyār b'bhet̄ ābhī. 6 chīth-bhūāth gōrēn. 7 yābhēsh cākh'ersh. 8 hāyām cāccōhēn. 9 cāyām cāccōhēn. 10 yāphāh chāll'bhanāh bārāh cā-khāmmāh. 11 tōbh khāsd'chā mēkhāyyim.

b) 1. Wisdom is very good. 2. Wisdom is better than silver.
 3. My rooms are better than yours. 4. Your room is very good.

CHAP. VI. § 1. *Numerals. 1. The ten first Cardinal Numbers.*

1. The Cardinal Numbers from 2 to 10 are substantives with an abstract meaning (like *triad, decad, πεντάς*) ; but they are also used *adverbially*. Only אֶחָד, *one* (čkhād), fem. אֶחָת, (ākhāth), is construed as an adjective. The other numbers have each a *masculine* and a *feminine* form, which are *identical* in point of *meaning*, but distinguished in *use* by the

(202) arbitrary custom of employing the *feminine form with masculines, and the masculine with feminines.*

203 It is only in the dual form for *two*, שָׁנִים (sh'na'-yim), *fem.* שְׁתִּים (sh'tă'-yim), that the gender of the numeral agrees with that of the object numbered.

204 The numerals from 1 to 10:—

MASCULINE (which after 2 are fem. in form).				FEMININE.			
	Absol.	Constr.		Absol.	Constr.		
1 א	אֶחָד é-khād	אֶחָד á-khād		אֶחָת é-khāth	אֶחָת á-khāth		
2 ב	שְׁנִים sh'na'-yim	{ sh'nê or שְׁנִים sh'nêm		שְׁתִּים sh'tă'-yim	{ sh'tê or שְׁתִּים sh'têm		
3 ג	שְׁלֹשָׁה sh'lō-shāh	שְׁלֹשֶׁת sh'lō'-shēth		שְׁלֹשׁ shā-lōsh	שְׁלֹשׁ sh'lōsh		
4 ד	אֶרְבַּעַה är-bā'-yāh	אֶרְבַּעַת är-bā'-yāth		אֶרְבַּע är-bā'	אֶרְבַּע är-bā'		
5 ה	חֲמִשָּׁה kh'mish-shāh	חֲמִשֶּׁת kh'me'-shēth		חֲמִשׁ khā-mēsh	חֲמִשׁ kh'mēsh		
6 ו	שְׁשָׁה shish-shāh	שְׁשֶׁת shē'-shēth		שְׁשׁ shēsh	שְׁשׁ shēsh		
7 ז	שְׁבֻעָה shibh-yāh	שְׁבֻעַת shibh-yāth		שְׁבַע sh'bhā'	שְׁבַע sh'bhā'		
8 ח	שְׁמַנָּה sh'monāh	שְׁמֹנוֹת sh'mō-nāth		שְׁמַנָּה sh'monəh	שְׁמַנָּה sh'mō-nēh		
9 ט	תְּשֻׁעָה tish-yāh	תְּשֻׁעַת tish-yāth		תְּשֻׁעָה te'-shā'	תְּשֻׁעָה t'shā'		
10 י	עֲשָׂרָה y'sā-rāh	עֲשָׂרָת y'se'-rēth		עֲשָׂרָה yē'-sēr	עֲשָׂרָה yē'-sēr		

The other Semitic languages exhibit the same peculiarity in 205 respect to the genders. The explanation of this is, that these numerals, being originally *abstract substantives* (like *decas*, *trias*), had both the masculine and feminine form. The feminine, as being the favorite form for *abstract* notions, was the principal form, and as such was connected with words of the masculine gender; so that the other form, without the feminine ending, was used with words of the feminine gender. Usage made this a settled law in all the Semitic languages, the exceptions to it being very rare. (G.)

(*Syntactical Remarks [G.]*).

a) The numerals from 2 to 10 stand either 206

- 1) in the *construct state before* the substantive (so that the object numbered is in the *genitive*), שְׁלַשֶׁת יְמִים, *three days*, prop. *triad of days*; or
- 2) in the *absolute state before* it (the thing numbered being then considered as in the *accusative* or in *apposition*), שְׁלַשָׁה בָנִים, *three sons*; or
- 3) in the *absolute state after* it, as in *apposition* with the object numbered (a usage of the later books, where the adverbs also are so constructed), בְּנוֹת שְׁלֹשָׁה, *three daughters*, 1 Chron. xxv. 5 *.

The numerals from 2 to 10 are joined, with very 207 few exceptions, with the *plural*.

Seven sons { 1) sh'lōshēth bānîm.
 2) sh'lōshāh bānîm.
 3) bānîm sh'lōshāh (late and rare).

When a numeral is used *absolutely* (i. e. without a substantive, the *masculine* is regularly used (i. e. the *feminine form* for the numerals after *two*. 202).

* In like manner the constructions **מֵאַת שָׁנָה**, Gen. xvii. 17, and **מֵאַת שָׁנָה**, xxv. 7, 17, *a hundred years*, are equally common.

Vocabulary.

209 <i>Son</i> , בֶן (pl. בָנִים, constr. בֶן, bēn (bānîm, b'nê, irreg.).	<i>Stalk</i> , קָנֵה, kāněh.
<i>Daughter</i> , בָת (pl. בָנוֹת, constr. בָנוֹת), băth (bānôth, b'nôth, irreg.).	<i>Perchance</i> , haply, אַוְלֵי, âlai.
<i>Branch</i> , שָׁרִיג, sārîg (sārăg; in Pual to be interwoven).	<i>Battle</i> , war, מִלְחָמָה (αω), milkhāmāh (lākhām, to consume).
<i>A day</i> , יוֹם, yōm (pl. yāmîm).	<i>Leah</i> , לֵאָה, Lēāh.
<i>Lo!</i> הִנֵּה, hinnēh.	<i>Week</i> , שְׁבָיעָה, shâbhûâh (pl. שְׁבָעוֹת).
	<i>Bullock</i> , פָר, pâr (pl. pârîm).

Exercise 23.

210 a) וַיַּיְלֹד * לוֹ + שְׁבָעָה
 בָנִים וְשְׁלוֹשׁ בָנוֹת:
 1 2 3 4 5
 שְׁלֹשֶׁת הַשְׁרָגִים שְׁלֹשֶׁת
 יְמִים הֵם: 3 הִנֵּה שְׁבָעָה:
 שְׁבָלִים עֲלוֹת † בְּקִנָה אֶחָד:
 4 אַוְלֵי יְמִצְאֹן § שְׁמָעָרָה:
 5 אַרְבָּעָה מֶלֶכִים עֹשָׂו ||
 מִלְחָמָה אֶת הַחֲמִשָה:
 6 שְׁשָׁה בָנִים יָלְדָה לֵאָה:
 7 שְׁבָעָה שְׁבָעוֹת תִסְפֵר:
 8 שְׁמֻנָה פְרִים הַקְרִיבָן ¶
 9 אַנְכִי טֹב לְךָ מַעֲשָׂרָה
 בָנִים:

1 väyyivvâl'dû * lô† shibbhâh
 bhānîm v'shâlôsh bānôth.
 2 sh'lôshéth hâssârigîm sh'lô-
 shéth yāmîm hêm². 3 hinnêh
 shébâh shibb'lim үölöth †
 b'kânëh ēkhâd. 4 âlai yim-
 mât'sûn § shâm үasârâh.
 5 arbâhâh m'lachîm үäsu ||
 milkhâmâh éth hâkh'mishshâh.
 6 shishshâh bānîm yâldâh
 Léâh. 7 shibyâh shâbhûôth
 tispôr. 8 sh'mônâh pharîm
 hikrîbhû. 9 ḥnôchî tôbh lâch
 mëүasârâh bānîm.

b) 1. The three baskets are² three days. 2. Four kings.
 3. Three men. 4. Two sons. 5. Five men went. 6. Eight stalks.

* 'And there were born.' † 'To him.' ¶ 'Came up.'
 § 'There shall be found.' || 'Made with (eth).' ¶ 'They offered.'

CHAP. VI. § 2. *The Cardinals continued. Ordinals.*

To express the numbers from 11 to 19, the *units* 211 stand, without the copulative conjunction, before *ten* (in the form עָשֵׂר *masc.*, עָשָׂר *fem.*). In such as are *masculine* in form (and therefore used with *fem.* nouns) the units stand, at least from 13 upwards, in the *construct state*, which here indicates merely a *close connexion* between the notions, not the relation of the genitive. These numerals have no construct state, and are always used *adverbially*.

		MASC.	FEM.	
11	יא	אַחֲר עָשֵׂר	אַחֲת עָשָׂרָה	212
12	יב	שְׁנִים עָשֵׂר	שְׁתִים עָשָׂרָה	
13	יג	שְׁלִשָּׁה עָשֵׂר	שְׁלִשׁ עָשָׂרָה	
14	יד	אַרְבָּעָה עָשֵׂר	אַרְבָּע עָשָׂרָה	
15	טו	חֲמִשָּׁה עָשֵׂר	חֲמִשׁ עָשָׂרָה	
16	ז'	שְׁשָׁה עָשֵׂר	שְׁשׁ עָשָׂרָה	
17	ז'	שְׁבָעָה עָשֵׂר	שְׁבָעָה עָשָׂרָה	
18	יח	שְׁמִנָּה עָשֵׂר	שְׁמִנָּה עָשָׂרָה	
19*	יט	תְּשִׁבָּה עָשֵׂר	תְּשִׁבָּה עָשָׂרָה	
20	כ	. . . . .	עָשָׂרִים	

The *tens* from 30 to 90 are expressed by the *plural* 213 forms of the corresponding units (so that the *plural* denotes *tenfold* the *singular*); except that *twenty* is expressed by עָשָׂרִים, plur. of עָשֵׂר, *ten*.

 They are of the *common gender*, and have no 214 *construct state*.

* Unusual forms are חֲמִשָּׁת עָשֵׂר, *fifteen*, Judges viii. 10; שְׁמִינָת עָשֵׂר, *eighteen*, Judges xx. 25. Here the masculine too has the units in the *construct state*.

† Used because יְהָה begins the sacred name.

215 When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). The conjunction is always used.

(*Common gender.*)

216	<i>Twenty,</i>	שְׁנִים,	sh'ns-r̄im.
	<i>Thirty,</i>	שְׁלִשִׁים,	sh'lō-sh̄im.
	<i>Forty,</i>	אֶרְבָּעִים,	är-bā-ǖim.
	<i>Fifty,</i>	חֲמִשִׁים,	kh̄mish-sh̄im.
	<i>Sixty,</i>	שְׁשִׁים,	sh̄ish-sh̄im.
	<i>Seventy,</i>	שְׁבָעִים,	sh̄ibh-ǖim.
	<i>Eighty,</i>	שְׁמָנִים,	sh̄mō-n̄im.
	<i>Nin ty</i>	תְּשִׁבְעִים,	tish-ǖim.

The remaining numerals are :—

217	<i>A hundred,</i>	מֵאָה,	mē-āh.
	constr.	מַאתָ,	m'āth.
	<i>Two hundred,</i>	מֵאתִים (for מֵאתִים),	mā-thā'-yim.
	<i>A thousand,</i>	אלֹף,	ěl-léph.
	<i>Two thousand,</i>	אלְפִים,	ěl-pā'-yim.
	<i>Ten thousand,</i>	רְבָבָה Plur. רְבָבּוֹת	r'bā-bhā; Plur. rībhā-bhōth.
		רְבָבָה or רְבוֹאֹת	rīb-
		רְבוֹאֹת or רְבָבָה	bō; Plur. rīb-bō-ôth or rīb-bôth.

a) Examples of the other *hundreds.*]

218	(ש) שְׁלִשִׁים מֵאוֹת :	300
	(ת) אֶרְבָּעִים מֵאוֹת :	400
	(תְּקִ) חֲמִשִׁים מֵאוֹת :	500
	(תְּתִ) שְׁשִׁים מֵאוֹת :	600
	(תְּתִ) שְׁבָעִים מֵאוֹת :	700
	(תְּתִ) תְּשִׁבְעִים מֵאוֹת :	800
	(תְּתִ) תְּשִׁבְעִים מֵאוֹת :	900

b) Examples of the other *thousands*.] (218)

: 4000 (ד) אַרְבָּעָה אֶלְפִּים : 3000 (ג) שְׁלֹשֶׁת אֶלְפִּים : so on. 20,000 עֲשָׂרִים אֶלְף or, רַבּוֹתִים or, שְׁתִּי רַבּוֹת : 600,000 שֵׁשׁ מֵאוֹת אֶלְף :



2. Ordinal Numbers.

a) The *ordinals* after the ‘*first*’ (which is derived from **ראש** [rōsh], *head*) are formed from the corresponding *cardinals* by appending ‘י’, and also usually inserting another ‘י’ in the preceding syllable.

b) The *feminines* have the termination **ית** (*ith*), less commonly **יה** (*y-yāh*); and also denote such a *part* (or *fraction*): but besides these there are other forms to denote fractional parts, such as **חמש** (khō-mēsh), the *fifth part*; **רביע** and **רביע** (rōbhāy and rē'bhāy), the *fourth part*.

MASCULINE.

The	{ Sing. Plur.	
1st	רָאשׁוֹן	רָאשׁוֹנִים
2nd	שְׁנִי	שְׁנִיִּים
3rd	שְׁלִישִׁי	שְׁלִישִׁים
4th	רְבִיעִי	רְבִיעִים
5th	חֲמִישִׁי	
6th	שְׁשִׁי	
7th	שְׁבִיעִי	
8th	שְׁמִינִי	
9th	תְּשִׁיעִי	
10th	עֶשֶׂרִי	

FEMININE.

Sing.	Plur.
רָאשׁוֹנָה	רָאשׁוֹנּוֹת
שְׁנִית	שְׁנִיוֹת
שְׁלִישִׁית	שְׁלִישִׁיות
רְבִיעִית	רְבִיעִיות
חֲמִישִׁית	חֲמִישִׁיות
שְׁשִׁית	שְׁשִׁיות
שְׁבִיעִית	שְׁבִיעִיות
שְׁמִינִית	שְׁמִינִיות
תְּשִׁיעִית	תְּשִׁיעִיות
עֶשֶׂרִית	עֶשֶׂרִיות

The rest of the Ordinal Numbers are made by the terms ap- 221
ii 2

(221) appropriated to the Cardinal ones: as, **השנה האחת עשרה**, *the eleventh year*; so, **שבועה עשר יום**, *the seventeenth day*.

(Syntactical Remarks [G.]).

- 222 a) In the cardinal numbers, the *tens* (from 20 to 90), when they *precede* the substantive, are regularly joined with the *singular* (in the accusative), and when they *follow* it, in apposition, with the *plural*. The first is the more frequent construction.

The plural *may* be used in the first case, but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, of which the numbers are very frequently stated, as *day*, *year*, *man*, &c. (comp. our ‘*six pair of stockings*,’ ‘*four head of oxen*,’ e. g. **ארבעה עשר יום**, prop. *fourteen day*, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books then stand after the substantive.

- b) Numerals made up of *tens* and *units* (like 21, 62) take the object numbered either 1) *after them* in the *singular* (in the accusative), or *before them* in the *plural*, as in the later books (Dan. ix. 26): or 2) the object is repeated, with the small numbers in the plural, with the larger in the singular (Gen. xii. 4; xxiii. 1).
- c) Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either *before* the object numbered, or *after* it as genitive. In the latter case, the word **שנה** is sometimes repeated. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10.

- 223 Rem. 1) The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as **השנים**, *the two*, Eccles. iv. 9. 12.

2) Some substantives denoting *weights, measures, or space of time*, are regularly omitted after numerals: e. g. *shekeis, ephahs, loaves*. Thus an Hebrew spoke of ‘*a thousand of silver*,’ ‘*six of barley*,’ ‘*ten of bread*.’ ‘*A hundred (&c.) cubits*’ is often expressed thus: ‘*a hundred by the cubit*’ (**מֵאָה בְּאַמָּה**).

3) Numbers are expressed *distributively* (nearly as in English) by the repetition of the *cardinals*, but without **וְ**. *Two two = two and two* (**שֶׁנִּים שֶׁנִּים**). *Once* is **פְּעֻם אֶחָד**, pă'ūm ēkhād (lit. *a step*); *twice*, **פְּעֻמִּים**; *three times*, **פְּעֻמִּים פְּעֻמִּים פְּעֻמִּים**. Also by the feminine forms of the *cardinals*, **אֶחָת** (ākhāth) *once*; **שְׁלֹשׁ, twice**: **שְׁלֹשׁ, thrice** (poetical). The *ordinals* are employed in the same way.

Vocabulary.

Evening, **עֶרֶב**, u'ē'rēbh.

Morning, **בָּקָר**, bōkēr.

Sabbath, **שְׁבָתָת**, shabbāth.

Euphrates, **פְּرָת**, p'rāth.

Wives, **נְשִׁים**, nāshîm (with masc. termination: irr. pl. of **אֲשֶׁה**).

Cubit, **אַמָּה**, āmmāh.

Length, **אָרֶךְ**, ōrēch.

Ark, **תֵּבָה**, tēbhāh.

Breadth, **רֶחֶב**, rōkhābh.

Height, **קוֹמָה** (ω), kōmāh.

Flood, **מְבּוּל** (a y), măbbûl (yābhāl, *to flow* *).

Month, **חֶדֶשׁ**, khōdēsh (khā-dāsh, *to make new*).

To become dry; to be dried up, **יָבַשׁ**, yābhēsh †.

Waters, **מִים**, măyim (irr.).

224

* So *Gesenius*. Others derive it from nābhāl, *to drop off* (of leaves, &c.); and make its primary meaning, *delapsus pluviae*. Simonis.

† *Intransitive verbs* often take (..) for (-) in ult. of 3rd sing. perfect. In the *other persons* they are conjugated regularly.

Exercise 24.

225 a) יּוֹם אֶחָד	יּוֹם שְׁנִי	יּוֹם שְׁלִשִּׁי	וַיְהִי עָרֵב וַיְהִי בָּקָר	yôm ēkhâd yôm shēnî yôm sh'lîshî yôm r'bûnâ yôm khâmishî yôm hâsh-shish-shî.
יּוֹם רְבִיעִי	יּוֹם חֲמִישִׁי	יּוֹם הַשְׁשִׁי		
2 יּוֹם הַשְׁבִיעִי שְׁבַת לִיהְוָה	3 הַנֶּהָר הַיהָ		1 vây'hî- עֵרֶב, vây'hî- bhô'kér	2 yôm hâshsh'bûnâ shâbbâth lâyhôvâh Elöhèchâ. 3 hân-nâhâr hâyâh l'ârbâuâh râshîm.
אַלְהִיךְ: 4 שֵׁם	לְאַרְבָּעָה רָאשִׁים:	הַאֶחָד פִּישׁׂוֹן: 5 שְׂמַדְהַנֶּהָר	6 שְׂמַדְהַנֶּהָר	4 shêm hâékhâd Pîshôn. 5 shêm-hânnâhâr hâshshénî Gîkhôn. 6 shêm-hânnâhâr hâshsh'lîshî Khiddé'kél.
הַשְׁנִי נִיחּוֹן: 6 שְׂמַדְהַנֶּהָר	הַשְׁלִישִׁי חַדְקָל: 7 הַנֶּהָר	הַרְבִיעִי הוּא פְּרָת: 8 לְקָח	7 hânnâhâr hâr'bûnâ hûa P'râth. 8 lâkâkh lô Lémach sh'tî nâshîm, shêm haâkhâthâ yâdâh v'shêm hâshshénîth Tsîllâh. 9 vâyyôlêd Nôâkh sh'lôshâh bhâñim. 10 sh'lôsh mîôth âmmâh ôrêch hâtte-bhâh, khâmishshîm âmmâh rôkhbâhh, ûsh'lôshîm âmmâh kômâthâhh. 11 sh'nâyîm sh'nâyîm bâû el-Nôâkh el-hâtte-bhâh. 12 hâmmâbbûl hâyâh ârbâuim yôm yâl-hâ-ârêts. 13 bâkhôdêsh hâshshénî b'shibûâh v'uysrîm yôm lâkhôdêsh yâbh'shâh hâârêts.	
לוּ לִמְךָ שְׁתִי נְשִׁים שֵׁם	הַאֶחָת עֶרֶה וִשְׁם הַשְׁנִית	צָלָה: 9 נִוְלָד נָחָ שְׁלָשָׁה		
בְּנִים: 10 שְׁלַשׁ מֵאוֹת אַפְּהָ	אָרֶךְ תִּתְבָּה חֲמִשִּׁים אַפְּהָ			
רְחַבָּה וּשְׁלָשִׁים אַפְּהָ	11 שְׁנִים שְׁנִים			
קוּמָתָה: 12 הַמְבּוּל הַיהָ אַרְבָּעִים יוֹם	אָרֶךְ תִּתְבָּה חֲמִשִּׁים אַפְּהָ			
בְּאָנוּ אַלְ-נָחָ אַלְ-הַתִּתְבָּה:	13 בְּחַדְשׁ הַשְׁנִי			
עַל-הָאָרֶץ: בְּשַׁבָּעָה וּשְׁעִירִים יוֹם לְחַדְשָׁ	יְבָשָׁה הָאָרֶץ:			

* And evening was and morning was = and the evening and morning were (E. T.). Cf. 188. ^b hâyâh (=was) followed by ^c לִ (to) = became. Here: ‘was divided into.’ ^c ‘And Noah began.’ ^d went. ^e el = to; into.

b) 1. And the evening and the morning were the seventh (225) day. 2. Three and twenty sons. 3. Forty-two years. 4. One hundred and three days. 5. Sixteen sons. 6. One thousand two hundred and eight years.

CHAP. VII. *The Pronouns.* § 1. *Personal Pronouns.**Nominative.*

226

1 <i>I</i>	אָנִי a-nî אָנוֹ- ā-nō-chî	6 <i>We</i>	אֶנְחָנִי nākh-nû, nākh-nû
2 <i>Thou</i> (m.)	אַתָּה ăt-tâh	7 <i>You</i> (m.)	אַתָּם ăt-tĕm
3 <i>Thou</i> (f.)	אַתָּה ăt	8 <i>You</i> (f.)	אַתְּנִי ăt-tĕn
4 <i>He</i>	הָיָה hû'	9 <i>They</i> (m.)	הֵמָּה hēm, hēm'-māh
5 <i>She</i>	הָיָה hâ'	10 <i>They</i> (f.)	הֵنָּה hēn, hēn'-nāh

Accusative.

227

11 <i>Me</i>	אֶתְּנִי ō-thî	16 <i>Us</i>	אֶתְּנוּ ō-thā'-nû
12 <i>Thee</i> (m.)	אֶתְּךָ ō-th'châ	17 <i>You</i> (m.)	אֶתְּכֶם ĕth-chĕm
13 <i>Thee</i> (f.)	אֶתְּךָ ō-thâch	18 <i>You</i> (f.)	אֶתְּכָן ĕth-chĕn
14 <i>Him</i>	אֶתְּתוֹ ō-thô	19 <i>Them</i> (m.)	אֶתְּתָם ō-thām
15 <i>Her</i>	אֶתְּתָה ō-thâhh	20 <i>Them</i> (f.)	אֶתְּתָן ō-thân

Other relations expressed by prepositions and 228 pronominal affixes:—

To	לְ	(To, TOWARDS)
21 <i>Me</i>	לִי	אֶלְיִי ĕl-(ĕlê)
22 <i>Thee</i> (m.)	לְךָ	אֶלְךָ ĕ-lăchâ

(228)

(To)

23 <i>Thee</i> (f.)	לְךָ	lāch	אֲלֵיךָ	ē-lā-yīch
24 <i>Him</i>	לּוֹ	lô	אֲלֵינוֹ	ē-lāv
25 <i>Her</i>	לָהּ	lāhh	אֲלֵיכָהּ	ē-lē-āh
26 <i>Us</i>	לָנוּ	lā'-nû	אֲלֵינוּ	ē-lé'-nû
27 <i>You</i> (m.)	לְכֶם	lā-chěm	אֲלֵיכֶם	ē-lê-chěm
28 <i>You</i> (f.)	לְכָנָהּ	lā-chěn	אֲלֵיכָנָהּ	ē-lê-chěn
29 <i>Them</i> (m.)	לְהֶם	lā-hěm	אֲלֵהֶם	ē-lē-hěm
30 <i>Them</i> (f.)	לְהָנָהּ	lā-hěn	אֲלֵהָנָהּ	ē-lē-hěn

FROM

מִן

31 <i>Me</i>	מִמֵּנִי	mīm-měn'-nī
32 <i>Thee</i> (m.)	מִמְךָ	mīm-m'chā
33 <i>Thee</i> (f.)	מִמְךָהּ	mīm-mēch
34 <i>Him</i>	מִמְנוּ	mīm-měn'-nû
35 <i>Her</i>	מִמְנָהּ	mīm-měn'-nāh
36 <i>Us</i>	מִמְנוּ	mīm-měn'-nû
37 <i>You</i> (m.)	מִכֶּם	mīc-cěm
38 <i>You</i> (f.)	מִכָּנָהּ	mīc-cěn
39 <i>Them</i> (m.)	מִהֶּם	mē-hěm
40 <i>Them</i> (f.)	מִהָּנָהּ	mē-hěn

IN

בְּ

41 <i>Bi</i>	בַּיִ	bî
42 <i>Bek</i>	בַּכָּהּ	b'chā
43 <i>Bek</i>	בַּכָּהּ	bāch
44 <i>Bo</i>	בַּוּ	bô
45 <i>Bah</i>	בַּהְ	bāhh
46 <i>Ban</i>	בַּנָּעַ	bā'-nû
47 <i>Bacem</i>	בַּכְּמָ	bā-chěm
48 <i>Bacen</i>	בַּכְּנָ	bā-chěn
49 <i>Bam</i>	בַּםְ	bām,
		{ bā-hěm
50 <i>Ban</i>	בַּהְנָ	bā-hěn,
		{ bā-hēn

WITH

אַתָּה

ěth

51 <i>Me</i>	אַתִּי	it-tî	WITH	אַתָּהָנָהּ	it-tā'-nâh
52 <i>Thee</i> (m.)	אַתָּךְ	it-t'chā	56 <i>Us</i>	אַתָּהָנָהּ	it-tā'-nâh
53 <i>Thee</i> (f.)	אַתָּהָהּ	it-tāch	57 <i>You</i> (m.)	אַתָּכֶם	it-t'chěm
54 <i>Him</i>	אַתָּתוֹ	it-tô	58 <i>You</i> (f.)	אַתָּכָנָהּ	it-t'chěn
55 <i>Her</i>	אַתָּתָהּ	it-tâhh	59 <i>Them</i> (m.)	אַתָּהָם	it-tâm
			60 <i>Them</i> (f.)	אַתָּתָהָנָהּ	it-tâ-nâh

	As	As
	כָּמֹה *	מַה = מָה
	'what,' used as a rel. conjunction: 'that,' 'quod.' (E.)	
61 <i>I</i>	בְּמִנִּי	cā-mō-nî
62 <i>Thou</i> (m.)	בְּמִזְךָ	cā-mō'-chā
63 <i>Thou</i> (f.)	בְּמִזְךָ	cā-mōch
64 <i>He</i>	בְּמַהּוּ	cā-mō'-hû
65 <i>She</i>	בְּמַהּהָ	cā-mō'-āh
66 <i>We</i>	בְּמַנוּ	cā-mō'-nû

67 <i>You</i> (m.)	כְּכֶם	cā-chěm
68 <i>You</i> (f.)	כְּכֵן	cā-chěn
69 <i>They</i> (m.)	כְּהֶם	cā-hěm
70 <i>They</i> (f.)	כְּהֵן	cā-hěn

Examples of Prepositions with a plural (construct) form before Suffixes.

אַחֲרִי
after (lit. the hinder parts).

תְּחַת
under: instead of (lit. the under parts).

בּוּנִי
between (lit. local interval).

עַד
(usque ad) as far as (h.).

עַדְיִ
before suffixes.)

עַל
upon.

אַחֲרִי
אַחֲרִיךְ
אַחֲרִיכֶם
תְּחַתְּיָהֶם
תְּחַתְּךָם
תְּחַתְּךָ
בּוּנִי
בּוּנִיכֶם
(plur. only with plur. suff'x).

עַדְיִ
עַדְיוֹ
עַדְיכֶם
עַלְיִ
עַלְיָךְ
עַלְיָהֶם

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ă-kh^arai, after me.
ă-kh^a-rē-chā, after thee (m.).
ă-kh^arē-chěm, after you (m.).

tăkh-tē-hěm, under them.
tăkh-tai.
bē-nî, between me.
bē-nê-chěm, between you (m.).

ŭā-dai, (up) to me.
ŭā-dāv, (up) to him.
ŭā-dē-chěm, (up) to you (m.).
ŭā-lai, upon me.
ŭā-lē-chā, upon thee (m.).
ŭā-lāv, upon him.
ŭā-lē-hěm, upon them (m.).

* **כָּמוֹ** is always used before the lighter, not before the heavier, suffixes. Some of the poets use it with **בּ** also, but only before monosyllabic (rarely dissyllabic) prepositions. (E.)
† But this (observes Ewald) is from a root *Lamed He*, and

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Remarks (*for future reference*).

 The forms in parenthesis are *rare*; those with *p* poetical.

1 [I]	In pause, אָנִי.
2 <i>Thou, m.</i>]	Also (אַתָּה). In pause, אַתָּה.
4, 5, <i>He, She</i>]	a) The נ was perhaps heard at the end as a sort of <i>half-vowel</i> (G.). b) In the Pentateuch דְּיוֹא stands also for <i>she</i> : it is then usually <i>pointed</i> like דְּיֵא (i. e. e.) (דְּחוֹא); but this is merely an orthographical anomaly.
6 <i>We</i>]	(אָנוּ).
8 <i>You, f.</i>]	אֲתָנָה, in four passages). (אֲתָתָה, once).
22 <i>To thee, m.</i>]	לְכָה, in pause, לְכָה.
28 <i>To you, f.</i>]	לְכָנָה.
29 <i>To them, m.</i>]	לְמָנוֹ, לְהַמָּה.*
31 <i>From me</i>]	(p, מְנִי (p, מְנִי (p.

231 The prepositions and other very short *attrited* particles take the *longest* possible pronunciation before suffixes. Thus (1) they constantly take the foretone ā: (2) prefer the longer formations; e. g. לְהֶם (not לְם), &c., though בָּם is found, but often בָּהֶם. (3) They take ā instead of ē as union-vowel of the suffix: so much so that this ā expels even the e of the suffix of 2nd fem. sing. בָּךְ, &c. (4) So also פָּל (every, all) has assumed some pronominal peculiarities from its *quasi-pronominal* notion: בָּלְנוּ, cullānū, *we all*; בָּלְךָ or בָּלְךָ, cullēch or cullāch, *thou entirely* (E.).

232 Sometimes *two* prepositions precede the same suffix: as מִתְחַתְּהָתוֹ, mittākhtāv (*from-beneath-him* =) *from his place*; לִנְגָּדִי, l'nēg'dī (*ad-coram-me*, *to before me* =) *over-against me*,

so has the termination יְ (ê) from its origin. So אַלְ and עַל.

* With *collectives* it is used apparently only.

in my presence, &c. : נִגְנָד, in the presence of; בַּעֲדֵךְ (in-adhuc- (232) me =) while I am still alive, while I have my being.

Vocabulary.

Mouth, פֶּה, pěh (irreg. See list).	Sound wisdom, תִּשְׁבִּיתָה (<i>a w y</i>), 233 tûshîyyâh (<i>to subsist, to be firm</i>).
Destruction, מְחֻתָּה (<i>a</i>), m'khittâh.	Understanding, בִּינָה (<i>ω</i>), bî-nâh.
Also, גָּם, gám.	Strength, גִּבְוָרָה (<i>ω</i>), g'bhu-râh.
Calamity, אִיד, êd.	Morsel, פֶּתֶת (<i>ע</i>), pâth.
To laugh, שָׂחַק, shâkhâk.	Dry, חָרֵב, khârêbh.
To toil, עָמַל, ȳāmäl.	Quiet (subst.), שְׁלוֹוה, shâlvâh.
To build, בָּנָה, bânâh.	Sacrifice, victim, זָבֵחַ, zé-bhâkh (dec. 6).
In vain, שָׁוֹא, shâv.	Strife, contention, רִיב, rîbh.
To perish, אָבֹד, âbhâd.	Blood, דָּם, dâm.
To recompense, to reward, גָּמֵל, gâmäl.	Memorial, זְכָר or זְכָרֶר, zéchér or zéchér.
To say, אָמַר, ȳamär.	If, אָם; not, לֹא (<i>im</i> ; -lô).
To pour out, שָׁפַךְ. shâphâch.	
Counsel, עֲזָה (<i>y ω</i>), ȳêtsâh (עַיִל, to counsel).	

Exercise 25.

1 פִּי כְּסִיל מִחְתָּה לוֹ :	1 pî ch'sîl m'khittâh lô. 234
2 גַּסְּאַנִי בְּאִידְכֶם אִשְׁחָק :	2 gám-añî b'êd'chém ēs-khâk (<i>p</i>). 3 hû ^a yôshêbh lâbhë-tâkh ittâkh. 4 im-Y'hôvâh lô-yibhnëh bâyîth, shâv ȳâm'lû
3 הָוָא יוֹשֵׁב לְבַטְח אַתְּךָ *	
4 אִסְּיָהָה לְאִירְבָּנָה בֵּית	
שְׁוֹא עָמְלָו בָּנוּוֹ † בָּו :	

* In pause for אַתְּךָ.

† Partcp. Act. of *Kal*, בָּנָה (verbs in **ה** take .. for ..), *pl.* בָּנוּנִים, with suffix.

(234) 5 אֲשֶׁר־יְהִי וּטוֹב לְךָ : 6 אָבֵד
 *וּכְרֵם הַמֶּה : 7 יִבְטְּחוּ בְּךָ
 יוֹדְעֵי שְׁמֵךְ : 8 יְהוָה גָּמֵל
 עַלְּךָ : 9 שְׁפָכוּ דְּמָם בְּמִים :
 10 אַמְرָתְּ לְיְהוָה אָדָנִי
 אַתָּה : 11 לִידְעָצָה וְתוֹשִׁיחָ
 אָנִי בִּינָה לִי גְּבוּרָה :
 12 טֻוב פַּת חַרְבָּה וְשְׁלוֹחָ
 בָּה מִבֵּית מְלָא זְבַחִידָבָ:

bôñav bô. 5 āshrechâ v'tôbh lâch. 6 ābhâd zîchrâm hêm-mâh. 7 yibh'khû bh'châ yôd'u' sh'mêchâ. 8 Y'hôvâh gâmäl u'lai. 9 shâph'chû dâmâm cammayim. 10 āmârt' layhôvâh 'dônaï âttâh. 11 lî-yêtsâh v'thûshîyyâh, 'nî bhînah, lî g'bûrâh. 12 tôbh pâth kh'rêbhâh v'shâlvâh-bâh mîbbayîth mâlê zibhkhê-rîbh.

b) 1. Thou (*m.*) shalt hide my commandments with thee. 2. I wisdom have dwelt (^owith) prudence. 3. My mouth is destruction to me. 4. Prudence dwells with them.

CHAP. VII. § 2. Demonstrative and Interrogative Pronouns. Demonstrative Pronouns.

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	SING.	PLUR.	SING.	PLUR.
This	{ m. זֶה f. זוֹ נָאת	{ אֵל, אֵלֶּה	{ m. zéh, zû f. zôth, zô	{ el-léh, el
That	{ m. הַלּוֹה, הַלּוֹן f. הַלּוֹג		{ m. hăl-lâz, hăl-lâzeh f. hă-lê-zû	
The same	{ m. הַהְוָא f. הַהְיָא	הַהְם	{ m. hă-hû ^a f. hă-hî ^a	hă-hém hă-hén

	SING.		PLUR.
	m.	f.	
With	בְּזַה	בְּזַהַת	בְּאֵלָה
As	כְּזַה	כְּזַהַת	כְּאֵלָה
To	לְזַה	לְזַהַת	לְאֵלָה
From	מִזְה	מִזְהַת	מִאֵלָה

* 'Those who know.' Partcp. Act. of *Kal*, יִדְעַ (to know), in *stat. constr.*

The demonstrative zěh, זוּ (also זוֹ, זֶה), is also (es- 236
pecially in poetry) used, like our *that*, for the relative
pronoun: ‘the place that (זה, zěh) you intend for me.’
Thus: ‘the city that you live in’ might be translated
literally in Hebrew, except that instead of *in* we must
use in Hebrew *in-it* (cf. 246). E. g. Ps. civ. 8, *to*
the place which thou hast destined for them. It is even employed (like “shēr”) to give a re-
lative sense to another word. (For an instance, see the
last Example in the Exercise on the Relative, p. 92.)

זה is used adverbially, *a)* for *there*, **זה נינה זה**, *see there!* and 237
then merely as an intensive particle, especially in questions, as
לכך זה, *why then?* (prop. *why there?*), *b)* in reference to
time, for *now*, as **זה פעמים**, *now (already) twice.*

The interrogative pronoun is *mî* (מי), *who?* for 238
persons; *măh*, *măh-* (מה, מַהָּ), *what?* for *things*.
מי **היא** signifies *who is he?* מי **היא** *who is she?* But
מי **היא** (*what he*), מי **היא** (*what she*), signify *what is*
it? In the same way, מי **אלה**, *who are these (per-
sons)? but מה **אלה** what are these (things)?*

The interrogative מי may be used in reference to 239
a *plural*, also in reference to *things*; but only when
the notion of persons is implied, e. g. **מי שכם**. *mî*
Sh'chém? *who are the Shechemites?* מי may also stand
in the genitive, as **בת מי**, *whose daughter?* and *mî*
and *măh*, without interrogation, for ‘any.’ For מה
in this sense we have also the specific term **מואמתה**
(from **מה ומה**, *quidquid*). G.

מה is also used in the sense of *how*, as an exclamatory par- 240
ticle.

The pronoun of the third person **היא**, *she*, 241
they, היא, is, ea, id; ii, eæ, ea) may also be joined

- (241) to substantives, and then takes the article, if the substantive has it: **הָאִישׁ הַחֲיָה**, *is vir*; **בַּיּוֹם הַחֲיָה**, *eo die* (G.).
- 242 The article is sometimes omitted, from the natural *definiteness* of **חַיָּה**; especially when the *noun* is only defined by a suffix **עַבְדִּיק אֵלֶּה**:

When employed in this way, **הַיָּה** is to be distinguished from the demonstrative **זֹה**; for **זֹה** (= *οὗτος, hic*), *this*, points to an object *present or near*, but **הַיָּה** (= *αὐτός, is*) indicates (like the article) an object *already mentioned or known* [the former answering to *this*, and the latter nearly to *that*]. G.

Vocabulary.

[For the *Declensions*, when referred to, cf. App. I.]

243 <i>To be clean</i> , טָהֹר , <i>tāhēr</i> .	<i>Wind</i> , רוּחַ , <i>rūakh</i> .
<i>To collect</i> , אָסַף , <i>āsāph</i> .	<i>Fists</i> , חַפְנִים (dual. of חַפֵּן , <i>inūs</i> .), <i>khōphnā'yim</i> (decl. 8, c).
<i>To bind</i> , צָרַר , <i>tsārār</i> .	<i>Garment</i> , שְׂמִלָּה , <i>simlāh</i> (<i>ω</i> , Pdm. 12, b).
<i>Sin</i> , חַטָּאת , <i>khāttāth</i> (חַטָּא , <i>to stumble; to sin</i>).	<i>Measure</i> , מִדָּה , <i>middāh</i> (decl. 8, a); מִרְדֵּךְ , <i>to measure</i> .
<i>Wailing</i> , אֹויָה , <i>ōi</i> .	<i>Work</i> , מִעְשָׁה (<i>α</i>), <i>mā'asəh</i> (decl. 9, a); עֲשָׂה , <i>u'sāh</i> , <i>to make</i> .
<i>Poverty</i> , <i>misery</i> , אַבְויָה , <i>ābhōyāh</i> (<i>āπ. εἰρ.</i>).	<i>To dream</i> , חֲלֹם , <i>khālōm</i> .
<i>Strife</i> , <i>contention</i> , מִדְןִי , <i>mīdānī</i> (decl. 2 : <i>a</i> , <i>נוּן</i>).	<i>A dream</i> , חֲלֹום , <i>khālōm</i> .
<i>Complaining</i> , <i>murmuring</i> , שִׁיחָה , <i>shīakh</i> .	<i>Mountain</i> , הַר (d), <i>hār</i> .
<i>A wound</i> , <i>pātsā'ah</i> or פְּצַע , <i>pātsā'ah</i> or <i>pētsā'ah</i> (decl. 6).	<i>End</i> , <i>limit</i> , צָבֵק (d), <i>kēts</i> (decl. 8, b).
<i>Without cause</i> , חַגְםָה , <i>khāg'māh</i> .	

Exercise 26.

a) 1 מִירָאֵמֶר * טְהַרְתִּי
מְחַטֵּאתִי: 2 לִמְיָ אוֹ לִמְיָ
אָבוֹ לִמְיָ מְדִינִים לִמְיָשִׁיחָ
לִמְיָ פְּצָעִים חֲנָם לִמְיָ
חֲכָלָותָ עִנִּים לִמְאַחֲרִים: 3
עַלְהַיּוֹן: 4 מִי אָסְפָּרוּתָ
בְּחַפְנִיו מִי צְרָרִים
בְּשִׂמְלָה מִהְשָׁמוֹ וּמִהְשָׁםָ
בְּנוֹ: 5 מִהְתְּלוּם הַזָּהָ
אֲשֶׁר חָלָמָת: 6 מִירָאֵלה:
6 מִירָה מֶלֶךְ הַכְּבּוֹד:
7 יְהֹוָה אָדָנָנוּ מִהְאָדָרָ
שְׁמָךְ בְּכָלְהָאָרֶץ: 8 יְהֹוָה
מִירָשָׁנוּ בְּהָר קָרְשָׁךְ הַוְּלָךְ
תְּמִים: 9 יְהֹוָה מִיכְמֹךְ
מִהְיִקְרָר חַסְדָּךְ אֱלֹהִים:
10 הַוְּדִיעָנִי || יְהֹוָה קָצֵ
וּמִתְּ יִמְיָ מִהְהָהִיא:
11 מַתְּ יִמְוֹת וְאָבֵד שְׁמוֹ:
12 מִהְגָּדְלָו מִעֲשֵׂיךְ יְהֹוָה:

1 mî-yōmär, tāhārtî mēkhāt- 244
tāthî. 2 l'mî ôi? l'mî 'abhoi?
l'mî midyānîm? l'mî-siākh?
l'mî ph'tsālūm khīnnām? l'mî
khāchililûth үenāyîm? lām'ā-
kh'rîm үäl-häyyâin (*p.*).
3 mî āsaph-rûākh b'khōph-
nāv? mî tsārār-māyîm bāssim-
lāh? māh-sh'mô? ūmāh-
shém-b'nô? 4 māh hākhâlôm
hāzzeh *shér (*which*) khālāmtā?
5 mî-ēllēh? 6 mî-zēh mēlēch
hāccābhôd? 7 Y'hōvāh dō-
nēnû, māh-āddîr † shimchā
b'chōl-hāārêts! 8 Y'hōvāh mî-
yishchōn b'hār kōdshēchā?
hōlēch tāmîm. 9 Y'hōvāh
mî-chāmôchā? māh-yākār
khāsd'chā flōhîm? 10 hōdî-
үenî Y'hōvāh kîtstsî ūmiddâth
yāmái māh-hî. 11 māthâi
yāmûth v'ābhâd sh'mô?
12 māh-gād'lû mā'asèchâ
Y'hōvāh!

b) 1. Who will bind the winds? 2. How great is thy glory, Jehovah! 3. I have dwelt on the mount of holiness. 4. What

* 'Will say.'

† Eng. Trans. 'redness,' 'dimness' (G.); 'fierceness' (L.).

‡ (*To those tarrying* =) *to those who tarry* (or *linger*).

§ *Is-become-glorious; is glorious: from אָדָר, to become glorious.* Perf. of Hiph.

|| *Make-me-know; cause-me-to-know.*

(244) is your (*m. pl.*) name? 5. This river. 6. Those rivers. 7. This boy. 8. This girl. 9. Whose daughter is this girl?

CHAP. VII. § 3. *Relative Pronoun.*

245 The relative pronoun is אֲשֶׁר ^ashér (*who, which*) indeclinable; for which the prefix שׁ (less commonly שׂ) with following *Dagesh* is also used (but chiefly in rabbinical Hebrew).

246 *Cases of the Relative]* The indeclinable relative pronoun אֲשֶׁר virtually assumes different cases by taking after it the cases of the personal pronouns—

	<i>m.</i>	<i>f.</i>	<i>m.</i>	<i>f.</i>
<i>Nom.</i>	אֲשֶׁר	אֲשֶׁר	אֲשֶׁר	אֲשֶׁר
<i>Gen.</i> (noun with pron. suffix)	אֲשֶׁר	(as masc.)	—	—
<i>Dat.</i>	לְוָיָה	לְהָיָה	לְוָיָה	לְהָיָה
<i>Acc.</i>	אֲתָה	אֲתָה	אֲתָה	אֲתָה

247 Just so in the plural: לְהַמִּים — אֲשֶׁר — אֲשֶׁר-lāhēm, *to whom, &c.* One or two words are generally interposed.

Thus: אֲפֹו, immô, *his mother.*

— אֲשֶׁר — אֲפֹו, ^ashér immô = *whose mother* (i. e. *who his mother*).

248 Just so the relative ^ashér converts demonstrative adverbs of place, time, &c. (= *here, there, then, &c.*) into the corresponding relative adverbs: as

שׁ shām, <i>there.</i>	שׁ — אֲשֶׁר — ^a shér — shām, <i>where.</i>
שׁמָה shām'māh, <i>thither.</i>	שׁמָה — אֲשֶׁר — ^a shér — shām'māh, <i>whither.</i>
מִשֵּׁם mish-shām, <i>thence.</i>	מִשֵּׁם — אֲשֶׁר — ^a shér — mish-shām, <i>whence.</i>

In this way a *relative* force may be given to the 249 oblique cases of the *first* and *second* persons: as, *thou, Jacob, whom I have chosen,* אֲשֶׁר בְּחִרְתִּיךְ, ^ashér b'khārtîchā, i. e. *whom I-have-chosen-thee* (suffix of 2nd person added to the verb).

The acc. *whom* may be expressed by אֲשֶׁר (^ashér) 250 alone; as in Exod. ii. 2.

The *antecedent* personal or demonstrative pronoun 251 is often omitted before "shér; and nearly always when a *prepositional* prefix stands before it. The preposition is then to be construed with the *implied* pronoun, the expressed relative taking the case required by the construction of its own clause. Just so in English, *from what, of what, &c.:* e. g. *thou shalt drink from what* (מֵאֲשֶׁר, mē^ashér) *the young men will draw* (Ruth ii. 9).

Sometimes such a general notion as *time* or *place* 252 must be supplied: as, בְּאֲשֶׁר, bā^ashér (*in the place where* =), *where;* מֵאֲשֶׁר, mē^ashér (*from the time when* =), *from when.*

As in English, the *relative* is sometimes omitted, 253 the relation being implied by the position of the relative clause, which stands as a sort of *apposition* to the word it is to modify. This happens (especially in poetry)—

- a) When the relative would be in the *nom.* or *acc.* 254 (without a *prep.**). Thus, '*he has fallen into the pit he made,*' would be expressed exactly as in English. Cf. Ps. viii. 2.

* In a relative clause serving as a further description of a substantive, the relative *may* be omitted when a pronoun is expressed, if it be a closely subordinated idea: e. g. *the way they should walk in,* חַדְרָךְ יָלֹכוּ בָּהּ, Exod. xviii. 20.

- (254) b) So especially in general specifications of *time*:
at the time the offering began, בָּעֵת הַחִלְלָה הַעֲוֹלָה.
- c) When the *antecedent personal or demonstrative pronoun* is also omitted: ‘*Sheol shall carry away those who sin*.’ The omitted antecedent may also be a *general notion of place or time*, so that a clause stands apparently under the government of a preposition. Thus, whereas in English we can say, ‘*to where I have prepared for him*,’ in Hebrew we may go further, and say, ‘*to I have prepared for him*,’ אֶל־הַכִּנּוֹתִי לֹא (el-hachînôthî lô).
- 255 When the *implied pronoun* would, if expressed, be in the genitive, the preceding noun takes the *stat. constr.* Thus, ‘*by the hand of him thou wilt send*, בַּיִד תְּשַׁלֵּחַ, b'yâd (stat. constr.) tishlâkh.
- 256 Such relative clauses as *more specifically describe a substantive*, may also be added to a preceding specification by the *copulative conjunction*: *the orphan* (וְלֹא עֵזֶר לוֹ), v'lô yôzér lô (and there is no helper to him =), *and one who has no helper*.

Vocabulary.

257 <i>To forsake</i> , עָזַב, yâzâbh.	<i>Magistrate</i> , שָׂטָר, shôtêr (partcp. act. of Kal, from [shâtâr] <i>to write</i>).
<i>Way</i> , אָרָךְ, ôrâkh, <i>pl.</i> אָרָךְ- khîm, <i>constr.</i> אָרְחוֹת, ör- khôth.	<i>Ruler</i> , מֶשְׁלֵךְ, môshêl (partcp. act. of Kal, mâshâl, <i>to rule</i>).
<i>Uprightness</i> , יְשָׁרָה, yôshér (yâ- shâr, <i>to be straight</i>).	<i>Also, even</i> , גַּם, gâm.
<i>Perverse</i> , שְׁקָעַ, yikkêsh (yâ- kâsh, <i>to convict of perverseness</i>).	<i>Welfare</i> , <i>Peace</i> , } שְׁלָוָם, shâlôm.
<i>Ant</i> , נַמְלָה (ω), n'mâlâh.	<i>Against</i> , עַל, u'l.
<i>Leader, prince</i> , קָצִין, kâtsîn.	<i>Heel</i> , עַקְבָּה, yâkâbh.

Holy, קָדוֹשׁ, kādôsh.

Excellent, אֲדִיר, āddîr.

Desire, חֶפְץ, khēphêts.

Blood, דָם, dām, *for* ādām (*ish-dāmîm, man of blood = bloody man, blood-thirsty man*).

Inmost part, or recess, מַחְקָר (a), měkhkär ([חַקֵּר], *to explore*).

Wealth, treasure, תֹּעֲפֹת (aw), tō'aphôth.

Wicked device; wickedness, זִמָה, zimmâh (decl. 10).

Joseph, יוֹסֵף, Yôsêph (lit. *ad-* (257) *ding*).

To sell, מַכְרָה, māchâr.

Egypt, מִצְרָיִם, Mitsrâ'yîm.

To redeem, פָּרָה, pâdâh.

(1) *Enemy*, צָרָר, tsâr.
(2) *Adversity*, גָּאֵל, gaäl.

To obtain, acquire, קָנָה, kānâh.

His right hand, יְמִינָה, y'mînô, *for* יְמִינָה יָד, yâd y'mînô, *hand of his right side* (ימין, *the right*).

Not, אין, ên, is the construct state of אין, äyin (*nothingness, nought*), used adverbially. With הַ governing personal pronoun, it signifies, *I (you, &c.) have not a — (have no —)*.

Exercise 27.

- a) 1 הַעֲזִים אֶרְחֹות יִשְׁרָאֵל אֲשֶׁר אֶרְחַתִּיהֶם עֲקָשִׁים :
2 לִיד * אֶל-גָּמְלָה עַצְל אֲשֶׁר אַיוֹנָה קָצֵן שְׂטָר וּמִשְׁלָה :
3 גַּס-אִישׁ שְׁלוּמִי † אֲשֶׁר בְּטַחְתִּי בּוֹ אָוֶל ‡ לְחַזְּבֵי

- 1 hâ'uz'b'hîm'ôrkhôth yôshér, 258
ashér ôrkhôthêhém' üikk'shîm.
2 lêch el-n'mâlâh üâtsel, ashér
êñ-lâhh kâtsîn shôtér umô-
shêl. 3 gäm-îsh s'hlomî ashér-
bâlakhtî bô ôchêl läkhmî hig-

* *Go (thou).*

† lit. *eating = who ate*. Partcp. act. of Kal, from אָכַל, *to eat*.

(258) הַגְּדִיל * עַלְיָ עַקֵּב :
 4 לְקָדוֹשִׁים † אֲשֶׁר־בָּאָרֶץ
 הַמָּה וְאָדִירִי בְּלִיחְפִּצְיָם :
 5 אֲנָשִׁי דָמִים אֲשֶׁר בִּידֵיכֶם
 זֶה : 6 אָנִי יוֹסֵף אֶחָיכֶם
 אֲשֶׁר־מִכְרְתָם אָתִי
 מִצְרִימָה : 7 לְאַזְכְּרוֹ אֶת־
 יְהוָה יּוֹם אֲשֶׁר־פָּרָם § מִנִּי־
 צָר : 8 הָר וְהַקְנִיתָה יִמְנוּ :
 9 אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל
 עַל־כָּל־אֱלֹהִים אֲשֶׁר בִּידֵיכֶם
 מְהֻקְמִי אָרֶץ וּתְעוּפָת הָרִים
 לֹו אֲשֶׁר־לֹו הַיִם : 10 גָּאַלְתָּ
 הַר־צִוָּן זֶה שְׁבַנְתָּ בָּו :

dil עַלְיָ עַקֵּב. 4 likdôshîm,
 "shér-bâárêts hêmmâh, v'addîrê
 cöl-khêphtsî-bhâm. 5 änshê
 dâmîm "shér bidêhêm' zim-
 mâh. 6 "nî Yôsêph khîchêm
 "shér-m'chärtém' ôthî Mits-
 râ'y'mâh. 7 lô-zâch'rû ēth-
 yâdô, yôm "shér pâdâm minnî-
 tsâr. 8 hâr zeh-kân'thâh
 y'mînô. 9 el gâdôl Y'hôvâh
 um'lech gâdôl yâl-cöl-flöhîm
 "shér b'yâdô mëkhk'rê ârêts,
 v'thôaphôth hârîm lô ; "shér-
 lô häyyâm. 10 gâaltâ hâr-
 Tsîyyôn zeh schâcântâ bhô.

b) 1. (He) whose son said. 1. The man whose bread I have eaten. 3. The men whose bread I have eaten. 4. Men who have no ruler. 5. The man who trusted me. 6. The men who trusted them. 7. Thy covenant which I observed.

CHAP. VIII. The Regular Verb.

§ 1. Derivation of Verbs. The Conjugations.

259 Verbs, like nouns, may be divided, in respect to their origin, into three classes.

260 a) *Primitives.*

b) *Verbal derivatives*, derived from other verbs.

* Has lifted up. Perf. of the form called *Hiphil*.

† As for the saints. The prefix ל with pl. of קָדוֹשׁ (kâdôsh), holy.. Decl. 3.

‡ lit. Egypt-wards = into Egypt. The final נ = wards, towards, into, of motion to, or into.

§ He-redeemed-them. Suffix of 3rd pl. masc.

c) *Denominatives*, or those derived (*de nomine*) (260) from a *noun*: which appear to be of later origin than the two preceding classes (G.).

The noun, from which a denominative verb comes, 261 is generally a derivative: e. g. **לבן** lābhān, *to be white*, hence **לבנה** l'bhenāh, *a brick* (from its colour), and hence again, **לבן**, *to make bricks*; from **דָגָה**, dāgāh, *to increase greatly*, **דָג**, dāg, *a fish*; and hence again, **דָגַת**, dūg, *to fish* (G.).

A peculiar kind of denominatives, of rather late 262 formation, are derived from *augmented nouns*, so that one of their *radical letters* was in the noun a *servile*: e. g. **נוֹחַ**, nūākh, *to rest, to set oneself down*; hence, the noun, **נוֹחַת**, nā'khāth, *a setting down*; and hence again, **נוֹחַת**, nākhāth, *to descend* (G.).

Conjugations or Species of the Hebrew Verb.] The 263 original signification of the root receives various modifications of meaning, according to a regular analogy, by a specific change of form: e. g. **לִמְדָה**, *to learn*; **לִמְדָה**, *to cause to learn, to teach*; **שִׁבְבָּה**, *to lie*; **הַשְׁפֵּיבָה**, *to cause to lie, to lay*.

In other languages such words are regarded as new derivative 264 verbs: e. g. *to fall, to fell; jacere, to throw; jacere, to lie; γίνομαι, to be born; γεννάω, to beget, to bear*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they have been called *conjugations* * and parts of the *same verb*.

The changes consist partly in varying the vowels 265 of the root, or doubling one or more of its letters (**קִטְלָל**, kittēl, **קֻטְלָל**, kūttāl; **קִטְלִטָל**, k'tāltāl; **קַטְלָל**, kōtēl, **קַטְלָל**, kōtāl; **קִטְלָל**, kitlāl, **קְטַלְתָּל**, k'tāltāl; comp. *to lie, to lay; to fall, to fell*); partly in prefixing formative letters or

* Hebr. **בְּנִינִים**, *buildings*, more correctly *species, modifications* of the ground-form.

(265) syllables (הַקְטִיל, נִקְטָל, niktāl, hiktīl; comp. *speak, bespeak; count, to recount; bid, forbid*); sometimes in a change of each kind, as הַתְקִטֵּל, hithkāttēl.

266 The conjugations that are in common use are—

Kal or *light*, because *not burdened* with any accessory meaning, or with any formative addition or doubled letter.

Niphāl, properly *reflexive*, sometimes *passive*: *n* prefixed with *i*, and *Sh'va* under the first radical. (The full prefix, as we shall see, is *hin*.)

Piēl, mostly *intensive*; to act with *diligence, earnestness, or frequency*. Second radical doubled by dagesh: vowels, *i, ē*.

Pual, passive of *Piēl*. Second radical doubled by dagesh: vowels *ü, ä*.

Hiphîl, mostly *causative*: *h* prefixed with *i* (with *a* in other forms), and *i* (with *Yod*) for the second vowel.

Hophal, passive of *Hiphîl*.

Hithpaēl, an *intensive reflexive*: the syllable *hith* prefixed, and (like *Piēl*, from which it is formed,) a *strong dagesh* in the second radical.

קְטַל (3rd sing. masc. of *perfect*), kātāl, *to kill*.

נִקְטָל, niktāl, *he killed himself*.

קִטְל, kittāl, *he killed many; he massacred*.

קֻטְל, kūttāl, *he was killed violently, &c.*

הַקְטִיל, hiktīl, *he caused to kill*.

הַקְטִיל, hōktāl.

הַתְקִטֵּל, hithkāttēl.

267 The names of the *Conjugations* are the actual tenses of the old Paradigm פְּעַל, pāyāl, נִפְעַל, nifpāyāl, פְּעִיל, pē'āl, &c.

The selection of this verb was unfortunate, because from having for its second radical a guttural which is incapable of receiving *dagesh*, the name is not an exact type of the usual formation of the tense for *strong verbs*. *Kātāl* is now generally used for the Paradigm, and has the advantage of clear distinct sound, but the disadvantage of stating forms that have no existence; for none of the forms but *Kal* occur in Hebrew, and even that is rare, and confined to the poetical books.

As compared with *Kal* (= light), *Piel*, *Pual*, and 268
Hithpaēl are called *heavy* conjugations, having their
middle radical *loaded* with *dagesh*.

The persons of the derived conjugations are formed, 269
as in the perfect of *Kal*, by appending to the *tense-*
root (3rd sing. masc.) the suffixes *tī*; *tā*, *t*; *āh*; | *nū*;
tēm', *tēn'*; *ū*.

Since the terminations that begin with a vowel 270
(*āh*, *ū*) are added to the root in the same way, *one of*
them may serve as an example for the other; and so,
for the same reason, *one* of the persons with a ter-
mination beginning with a consonant, may serve for
the rest*; only the pupil must remember that, since
tēm', *tēn'* are accented on the penult, a *Kamets* in the
first syllable of the root will be changed into *Sh'va*
(or, if the initial consonant is a *guttural*,) into a
Khateph.

Thus :

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Perfect. (Tense-root.)

	1 sing.	3 m.	3 f.
<i>Niphal</i>	נִקְטָלֵתִי níktältí	נִקְטָל níktäl	נִקְטָלָה níktäláh
<i>Piel</i>	קִטְלָתִי kítältí	קִטְל kítäl	קִטְלָה kítäláh
<i>Pual</i>	קֻטְלָתִי kúttältí	קֻטָּל kúttäl	קֻטָּלָה kúttäláh
<i>Hiphil</i>	הַקִּטְלָתִי híktältí	הַקִּטְלִיל híktálil	הַקִּטְלִילָה híktáliláh
<i>Hophal</i>	הַקִּטְלָתִי hóktältí	הַקִּטָּל hóktäl	הַקִּטָּלָה hóktäláh
<i>Hithpael</i>	הַתִּקְטָלָתִי híthkáttältí	הַתִּקְטָל híthkáttäl	הַתִּקְטָלָה híthkáttäláh

* These *model* (or *normal*) forms are marked in the Paradigms
with an asterisk.

272 Observe that in *Piel*, the characteristic *e* is dropt in the other persons; in *Hiphil*, the *i* is retained in the 3rd fem. *hiktīlah* (and therefore in 3rd plur. *hiktīlū*). The pupil will find no difficulty in filling up the other persons (*niktältî*, *niktältā*, *niktält*, *niktäl*, *nikt'lāh*, *niktälnū*, *niktältēm*, *niktältēn*, *nikt'lū*).

Vocabulary.

273 *Word*, אָמֵר, ômér (decl. 6, b.).

To divide into five, חִמְשׁ, khimmēsh (khāmāsh, *five*).

Plenty, עֲבָדָע, sābhā'â.

Year, שָׁנָה, shānāh (*pl.* shānām and shānôth).

To let go, §c., שָׁמַט, shāmät*.

To learn, לִמְדָה, lāmād†.

To break; to break in pieces; to afflict, שָׁבֵר, shābhär.

Affliction, sorrow, שָׁבֵר, shébhär.

Hail, בָּרֶד, bārād.

Rock, סָלָע, sělā'â (decl. 6, b.).

Tree, עֵץ, 'êts (decl. 7, a.).

To flow, מַטֵּר, mātär †.

To visit, פָּקַד, pākād §.

To destroy, [שָׁמַד], [shāmād], used in *Hiphil*.

A city, עִיר, 'îr.

To steal, גַּנְבָּה, gānăbh.

To bless, בָּרֵךְ, bārāch ||.

To walk, הַלְךָ, hālăch ¶.

Exercise 28.

274 a) 1 גַּלְכִּידָת בְּאַמְּרִי פִּיכְ:

2 גַּלְכִּידָה רְגָלָם: 3 זָרָע:

4 צְדִיקִים נְמֻלָּת: 5 לְפִדְתִּי

אַתָּכָם תֹּרֶה: 6 חִמְשׁ

אַתְּ אָרֶץ מִצְרָיִם בְּשַׁבָּע שְׁנִי

1 nilcădtā bh'imrē phichā.

2 nilc'dāh rāglām. 3 zे'rá'â
tsăddikim nimlăt. 4 limmădtî
éthcém tōrah. 5 khimmēsh
éth-é'rëts Mitsrä'yim** b'shé-
bhă'â sh'nê hăssăbhă'â.

* In Niphal, *to be thrown down*.

† In Piél, *to teach*.

‡ In Hiphil, *to cause to flow; to rain* (trans.).

§ In Hiphil, *to cause to visit; to order to inspect*: hence *to place a person over*; *to make him a manager, &c.*

|| In Hithpaél, *to bless oneself; think oneself happy, &c.*

¶ In Hithpaél, *to walk; to go about* (also of a course of life).

** Egypt.

הַשְׁבָע : 6 נִשְׁמַטֵּא בַּיּוֹדִי
 סָלָע שְׁפֵטִים : 7 אֶת־כָּל־
 עַז הַשְׂרָה שְׁבָר הַבָּرֶד :
 8 נִשְׁבָרוּ בְּלִמְאַחֲבֵיכֶם :
 9 עַל־שְׁבָר בַּת־עַמִּי
 הַשְׁבָרִתִי : 10 עַמְשָׂא לֹא־
 נִשְׁמַר בַּחֲרֵב אֲשֶׁר בַּיּוֹדִי
 יוֹאָב : 11 לֹא הַמְטִיר יְהוָה
 אֱלֹהִים עַל־הָאָרֶץ :
 12 הַמְטִרְתִּי עַל־עִיר אַחֲת :
 13 הַשְׁמִיד אֶת־הַחֲרֵי
 מִפְנֵיכֶם : 14 פּוֹטִיפָר הַפְּקִיד
 אָתוּ בְּבִיתִי : 15 נַח הַפְּדִיק
 הַתְּהִלֵּך אֶת־הָאֱלֹהִים :

6 nishm'tû bhîdê-s'elâג (274)
 shôph'têhêm. 7 ēth-côl-עַטְס
 hăssâdêh shibbér hăbbârâd.
 8 nishb'rû côl-m'âhâbhayich *.
 1 עַל-shé'bher bâth-עַמְסָא
 hoshbârtî. 10 עַמְסָא
 [Amasa] lō-nishmâr † bâ-
 khé'rëbh ḥshér b'yâd-Yôâbh.
 11 lō himtîr Y'hôvâh פָּלָהִים
 עַל-הָאָרֶץ (p.). 12 himtârtî
 עַל עִיר äkhâth. 13 hishmîd
 ēth-hâkhôrî † mipp'nê-hém.
 14 Pôtiphär hiphkîd ôthô
 b'bhetô. 15 Nôâkh hâts-
 tsaddik hithhâllêch ēth-hâ-
 פָּלָהִים.

b) 1. Thou art taken, O Babel! 2. I am broken-hearted.
 3. I was stolen from the land of the Hebrews. 4. They divided- the land -into-five. 5. The kings have placed- him -over the land. 6. The righteous (*pl.*) walked with God. 7. He blessed-himself in his heart. 8. You (*pl. m.*) have placed- us -over your house.

CHAP. VIII. § 2. *On the ground-form (or Conjugation) Kal (G.).*

The forms of the Hebrew verb are the *Perfect* (1); 275 the *Infinitive* (2); the *Imperative* (3); the *Imperfect* [often called the *Future*] (4); the *Participle* (5).

If the forms are taken in this order, and the Conjugations in 276 the usual order *Kal* (1), *Niphal* (2), *Piel* (3), *Pual* (4), *Hiphil* (5), *Hophal* (6), *Hithpaél* (7), the combination of two numerals will

* *Thy lovers.* A Participle Piel, מִאַחֲבָה (decl. 7, b), with pronominal suffix.

† Niphal. of שְׁמַר (= φυλάττεσθαι), *to be on one's guard against.*

‡ The Horims.

- (276) supply a ready means of shortly denoting the mood or tense and conjugation of any form. Thus 2, 5 (= second form of the fifth conjugation), i. e. the *Infinitive of Hiphil*; 3, 2 (= third form of the second conjugation), i. e. *Imperative of Niphal*.

THE SHORT PARADIGM OF KAL.

277		1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partep. act.	6 Past partcp.
	1 <i>Kal</i>	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl

- 278 *Perfect*.—(a) The third singular of this tense is considered, as we have seen, the ground-form or root. Besides the usual roots with vowels ā—ă, we also find the vowels ā—ē, ā—ō, usually confined to *intransitive* verbs denoting states and qualities.

b) Verbs whose vowels are ā—ă, ā—ē, ā—ō, are called respectively, *Verbs Middle A*, *Verbs Middle E*, and *Verbs Middle O*.

- 279 *Verbs Middle E* are conjugated exactly like *Verbs Middle A*, except in the 3rd sing. of the Perfect. Thus from cābhēd we shall have cābhādtī, cābhādtā, cābhādt, cābhēd, cābh'dāh, &c.

- 280 The exceptions to this rule are (1) *Verbs Lamed Aleph*, and (2) the remaining persons of the regular verb when they are in *pause* [See 282]. Thus, 3rd sing. **דָבַקְתָּ** becomes **דָבַקְתָּה** in pause.

- 281 In *Verbs Middle O* the Kholem is retained in inflexion, where it has the *tone*; and changed into Kamets Khatuph, when the tone is thrown forwards.

- 282 *On ‘Pause’ and its effects*tone-syllable* of the last word of a sentence, or principal member of a sentence, is said to be in *pause*. This syllable is marked with one of the great *distinctive accents* (especially *Athnakh* [א] and *Silluk* [ן]), as **הָמִים**, **הָאָרֶץ**.

- 283 a) When the syllable in *pause* has a short vowel, it becomes long; as קְטַלְתָּ, מְיֻם, קְטַלְתָּה; אֲרֹץ, אֲרֹצָה.

This rule respects principally *Pathakh* and *Segol*. *Segol*

* The pupil need not study these rules, till he is referred to them.

is, however, strong enough to be retained in *pause*, when (283) the syllable closes with *Dagesh forte*, as יִקְטַּלֵּנָה.

(*Pathakh* is sometimes adopted in place of *Segol*, and even of *Tsere*.)

- b) When a final tone-syllable begins with two consonants (as קְטַלָּה), the vocal *Sh'va* under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moyed from the last syllable to the new penultima: e. g. קְטַלָּה, מְלָאָה; יִקְטַּלֵּי; יִקְטַּלְוִי. The vowel selected is always that which had been dropt from the same syllable, in consequence of the lengthening of the word. *Vocal Sh'va* in pause becomes *Segol*, and a *Khateph* gives place to the analogous long vowel, as הָלִי, חָלִי, אָנִי.
- c) This tendency to place the tone on the *penultima* in *pause* shows itself moreover in several words which then regularly retract the tone, as אָתָה, אָנֹכִי, אָנֹכְךָ;

עֲתָה, עֲתָתָה; and in some other single cases.

The forms that end in *tî*, *tâ*, *nû*, are *penacutes* (284) (Milêl); the others are *oxytone* (Milrâ). (a) By *pause* (as just described) the accent is, in several persons, shifted back, and the original vowel of the second syllable restored. (b) *Vav conversive* of the *Perfect* moves the accent forward one syllable.

Infinitive or second ground-form of each Conjugation].—(a) The shorter infinitive, or *infinitive construct* (קְטַל, *k'tol*) is the more usual; and is the form that is *necessarily* used with *prefixed prepositions*.

b) The longer infinitive (*infinitive absolute*) is used, when the action of the verb is stated independently by itself; it is of common occurrence in a frequent Hebrew idiom, by which it is either—

- 1) placed before a finite verb, to denote *intensity* (or *strong asseveration*);
- 2) placed after a finite verb, to denote *continuity* (a *lasting action*).

- 286 Thus נִכְסַפֵּת, nichsōph nichsăphtâ (thou earnestly longedst); וַיְשַׁפֹּט שָׁפֹט, väyyishpōt shāphōt, he will be playing the judge.
- 287 A sort of *gerund* is formed by the *infinitive construct* with לְ: e. g. לִקְטָל for killing [interficiendo, ad interficiendum]. It may be followed by a substantive (which, strictly speaking, stands in the genitive relation to the *gerundial infinitive*).
- 288 The לְ is here so closely connected, that it constitutes part of the grammatical form לִקְטָל, lik-tōl; לִנְפָל, lin-pōl (with *dagesh lene*): just as the preformatives of the Imperfect (e. g. in yik-tōl). But בְּ (in), מְ (from), are not supposed to be so closely connected; hence a begadcephath letter (as 2nd radical) would not take *dagesh lene*: בִּנְפָל, bi-n'phōl (*not* bin-pōl).
- 289 *Imperative.*] — (a) The chief form of the Imperative קְטָל (קַטָּל) is the same that lies also at the basis of the Imperfect, and which, when viewed as an Infinitive, is likewise allied to the noun. It expresses only the *second* person, but has inflexions for the Feminine and the Plural. It has no form for the *third* person, and even the *second* must be expressed by the Imperfect, when a negative precedes, as אֲלֵת קְטָל, do not kill; lit. thou shalt not kill [*ne occidas*] (not אֲלֵקְטָל).
- b) The proper passive conjugations have no Imperative, but the reflexive *Niphal* and *Hithpaēl* have.
- 290 The inflexion is exactly similar to that of the Imperfect.
- 291 *Imperfect.*] — The final ō (*Kholem*) is only *tone-long* (as in the *Inf.* and *Imp.*). Hence, a) it is very seldom written fully. b) Before *Makkeph* it becomes *Kamets-Khatuph*. c) Before the affirmatives וְ and יְ it becomes *vocal Sh'va*. d) In a very few passages it is changed into יְ before these affirmatives, but

only when it stands close before the pause: e. g. (291) שׁפּוֹטָו, yishp̄ūtū, *they will judge*.

- a) Intransitive verbs (*middle E* and *O*) take *a* (*Pathakh*) in 292 the Imperfect, as בָּגְדָל, *to be great, Imperf.* בָּגַדֵּל; בָּקָטָן, *to be small, Imperf.* בָּקַטְנָן:
- b) Sometimes both forms exist together; the *Imperf.* with *o* is then transitive, and that with *ă* intransitive: but now and then both occur without any difference of meaning. In the irregular verbs, the feeble ē (*Tsere*) is also found in the final syllable, as יִתְהַנֵּן for יִתְהַנֵּן. These three forms of the Imperfect are called *Imperfect O, Imperfect A, Imperfect E* *.
- c) In the Pentateuch נָ (nā) occurs in place of נֶ, especially after *Vav conversive*.
- d) For עָ (ū) the fuller ending עָן (ūn) is not uncommon (mostly with an obvious stress on the word at the end of a period), the vowel of the second syllable being retained, as יְרַגְּזוֹן, yirgāzūn, *they tremble* †.

In like manner תְּקַטְּלִי has a longer form with final נָ: 293 תְּקַטְּלִין.

In *pause* [282], the vowel of the second syllable, if it had become *Sh'va*, is restored, and takes the tone, as يְקַטְּלָה, تְּקַטְּלָה, يְקַטְּלָה.

* For the 3rd plur. fem. תְּקַטְּלָנָה is substituted in three instances, to distinguish it from the 2nd pers., the form يְקַטְּלָנָה (etymologically more correct), as in Chaldee and Arabic; and in several instances תְּקַטְּלָנָה seems to have been used improperly for the 3rd pers. singular.

† This original ending נָ is common in Aramæan and Arabic. Of the Imperfect with נָ, يְנַשְׂוָא, Jer. x. 5, is the only example.

‡ This is also common in Aram. and Arabic (probably in imitation of the plural ending نָ. G.)

[Learn the Paradigm of Kal, in the Regular Verb, Appendix D.]

Vocabulary.

295 <i>To seek, to require,</i> דָרַשׁ, dā-	<i>A prophet,</i> נָבִיא, nābhī ^a (decl. 3, a), [nābhā ^a , <i>to announce</i>].
<i>To be great,</i> גָדֵל, gādāl.	<i>Holy,</i> חָסִיד, khāsīd (decl. 3, a).
<i>To anoint,</i> נְסֹךְ, nāsāch.	<i>A commandment,</i> מִצְוָה, (a), mitsvāh (tsāvāh, <i>to set up</i>).
<i>To write,</i> כְתַבְנָה, cāthābh.	<i>A covenant,</i> בְרִית, b'rīth.
<i>To take hold of; take, seize, handle,</i> טָפַח, tāphās.	<i>Between,</i> בּוּין, bēn.
<i>To rage (tumultuously),</i> רָגַשׁ, rāgāsh.	<i>Seed,</i> זֶרַע, zērāy (zārāy, <i>to scatter, to sow</i>).
<i>To flee,</i> בָרַח, bārākh.	<i>Time, season,</i> עֵת, ȳēth, (c. decl. 8, b; contr. for עֲדַת, from עַדְתָה, <i>to go by</i>).
<i>To observe,</i> נְצֹר, nātsār.	<i>A victim,</i> טְבַח, tēbhākh (see <i>to slay</i> , above).
<i>To wink (maliciously or craftily),</i> קָרָא, kārāts.	<i>When?</i> מָתִי, māthai.
<i>To devise (evil),</i> חָרַשׁ, khārāsh (<i>to plough; to fabricate, &c.</i>).	<i>How long?</i> עַד־מָתִי, ȳād-māthai.
<i>To forsake,</i> עָזַב, ȳāzābh.	<i>Harp,</i> לִירָה, lirāh.
<i>To go on,</i> אָשָׁר, āshār.	<i>Numerous,</i> כָּבֵד, cābhēd.
<i>To slay (especially animals),</i> טָבַח, tābhākh.	<i>To be able,</i> יָכֹל, yācōl (<i>verb middle O</i>).
<i>To mix, to mingle,</i> מִסְבַּח, māsāch.	<i>A prison,</i> בֵּית הַסּוּרִים, bēth hāsūrīm (lit. <i>house of the bound</i> ; contr. from בֵּית הַאֲסֻרִים:
<i>To arrange, to prepare,</i> עָרַךְ, yārāch.	אָסּוּר, a <i>prisoner</i> ; partcp. of אָסַר, āsār, <i>to bind</i> .
<i>To inhabit,</i> שָׁחַן, shāchān.	<i>To go forth,</i> נִצָּא, yātsā.
<i>Very,</i> מְאֹד, m'ōd (lit. strength).	
<i>An accusation,</i> עַטְנָה (ω), sit-nāh (sātān, <i>to oppose</i>).	
<i>Baal,</i> בָּעֵל, bā'el.	

Exercise 29.

a) 1 דָרְשַׁתִ אֶת־יְהוָה :
 2 פָדַלְתִ מֵאָד : 3 וְאַנִי
 נִסְכַתִי מִלְכִי עַל־צִיּוֹן :
 4 כְתַבְו שְׂטָנָה עַל־ישָׁבֵי
 יְהוּדָה : 5 תִפְשַׁר אֶת־גִבְעָיאִ
 הַבָּעֵל : 6 לְמִה רְנַשׁו גִוִים :
 7 הַנְּגָר בְּרִיחָה מִפְנֵי שְׂרָה :
 8 וְזַרְךָ חֲסִידִיו יִשְׁמַר :
 9 מַזְפָה תִשְׁמַר עַלְיךָ :
 10 נִצְרָבְנִי מִצּוֹת אָבִיךָ :
 11 זֹאת בְּרִיתִי אֲשֶׁר
 תִשְׁמַרוּ בֵינֵי וּבֵינֵיכֶם וּבֵין
 זְרַעַךְ אַחֲרִיךָ : 12 עַד־מְתִי
 עַזְלָל תִשְׁבַב : 13 אָדָם
 בְּלִיעֵל אֹישׁ אָנוּ קֹרֵץ בְּעִנְיוֹן
 הַרְשָׁר רָע בְּכָלִילָתָךְ :
 14 עַזְבִי פְתָאִים וְאַשְׁרָו
 בְּדַרְךָ בִינָה : 15 טְבַחַת
 טְבַחַת מִסְכָה יִנְהָ אָפ
 עַרְכָה שְׁלַחַנָה : 16 רְשָׁעִים
 לֹא יִשְׁפְנוּ אָרֶץ : 17 וְאֵקָה
 אֶת־דְמָכָם לְנַפְשָׁתִיכֶם
 * אֲדָרְשׁ : 18 יוֹבֵל הוּא דָיוֹה *

אָבִי כְלִתְפֵשׁ בְּפֻור וּוּגָבָן :
 19 מַי יָכַל לְשִׁפְט אֶת־עַמְךָ
 הַפְּבָד הַזָּה : 20 מַבִּית
 הַסּוּרִים יֵצֵא לְמַלְךָ :

1 dārāsh̄tî ēth-Y'hōvāh. 296
 2 gādāltā m'ōd. 3 vānī
 nāsāchtî mālcî ȳäl-Tsiyyōn.
 4 cāth'bhû sitnāh ȳäl-yō-
 sh'bhē Y'hūdāh. 5 tiphsū ēth-
 n'bhiē hāBBāyäl. 6 lāmmāh
 rāgh'shû gōyim? 7 Hāgār
 bār'khāh mipp'nē Sārāh.
 8 v'dērēch kh̄sîdāv yishmōr.
 9 m'zimmāh tishmōr ȳälēchā.
 10 n'tsōr, b'nî, mitsvāth ābhī-
 chā. 11 zōth b'rīthî 'shēr
 tishm'rû bēnî ūbhēnēchém'
 ūbhēn zār'ūchā ākh'rēchā.
 12 uād-māthai ȳātsēl tishcābh?
 13 ādām B'liyyāyäl īsh āvēn,
 kōrēts b'ūnāv, khōrēsh rāu
 b'chōl-ūēth. 14 ȳizbhû
 ph'thāim v'ishrû bh'dērēch
 bhīnāh. 15 tābh'khāh tibh-
 khāhh, mās'chāh yēnāhh, āph
 ȳār'chāh' shūlkhanāhh.
 16 r'shāyim lōy ishe'nū
 ārēts (p.). 17 v'āch ēth-
 dimchém' l'nāphshōthēchém'
 ēdrōsh. 18 Yūbhāl hūhāyāh *
 *bhî cōl-tōphēs cinnōr
 v'ūgābh. 19 mī yāchōl lishpōt
 ēth-ūamm'chā hāccābhēd
 hāzzēh? 20 mibbēth hāsūrīm
 yātsā limlōch.

* Was.

(296) b) Translate into Hebrew—

1. I will seek Jehovah.
2. My children, seek ye *the* Jehovah.
3. Why did he fly from the face of Abraham?
4. I will keep this thy covenant.
5. They will write an accusation.
6. How long shall we dwell in the land?
7. Thou shalt keep my covenant.
8. We will keep their covenants.

9) Write down the *Perfect*, *Imperative*, and *Imperfect* of *shāmār* through all its persons.

10) Write down the *Infinitive* (*absol.* and *constr.*) of *dārăsh*.

11) Write down both *Participles* of *nātsār*.

CHAP. VIII. § 3. *Niphil*.

- 297 The full characteristic of this conjugation is the preformative syllable *hin* (הִנּ). It appears only in the *Inf. constr.* הַקְטֵל (by assimilation from נִקְטָל). With the *Inf.* are connected, in form, the *Imper.* הַקְטֵל and the *Imperf.* נִקְטָל, contracted from יְהַקְטֵל. In the *Perf.* the (less essential) *h* has been suffered to fall away, and only *n* remains as the characteristic, hence נִקְטָל (niktăl). The Participle is distinguished from the Perfect only by the long (τ), as נִקְטָל, *fem.* נִקְטָלה or נִקְטָלה. The inflexion of Niphil is perfectly analogous to that of Kal. [See Paradigm D in Appendix.]
- 298 Hence the *characteristics* of Niphil are (1) for the Perf. and Partcp. the *Nun* prefixed; for the Imper., Inf., and Imperf. *Dagesh* in the first radical.
- 299 The same marks are found in the irregular verbs, except that where the first radical is a guttural, *Dagesh forte* is necessarily omitted, and compensation made for it by *lengthening* the preceding vowel.
- 300 *Significations of Niphil.*] Niphil resembles the Greek *middle voice*, and hence,
- 301 a) It is primarily *reflexive* of Kal; often in verbs which express *passion* or *feeling*.
- b) It frequently expresses reciprocal action—
- 1) *primarily*, when the action is done to *one another* (*to each other*), or by *one with another*;

- 2) secondarily, when *two or more* are *concerned in the same action* in opposition to each other (B. *a, b*).
- c) It also, like Hithpaël and the Greek *Middle*, denotes an action done *to* or *for oneself*.
- d) It is often also *passive* of Kal, but also of *Piel* and *Hiphil*, when *Kal* is intransitive or not in use; and in this case its meaning may again coincide with *Kal* (חוּלָה, *Kal* and *Niphal*, *to be sick*), and even take an accusative.

Examples of *denominatives* are: נַלְבֵּב, *cordatum fieri*, from 302
לִבְבָּה, *heart*; נִזְכַּר, *to be born a male*, from זָכָר, *a male*.

The older Hebrew Grammarians consider *Niphal* as the proper 303 *Passive* of *Kal*. This is decidedly incorrect; for *Niphal* has not the characteristics of the other passives. According to the usage of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The prefixed *hin* has (like the *hith* of *Hithpaël*) the force of a reflexive pronoun.

The *Inf. absol.* נִקְטָל (niktōl) connects itself, in form, with 304 the Perfect, to which it bears the same relation as קְטוּל to קִטְל. The ה in the final syllable (which is essentially *long*) is only found in the *Inf. of Piel* and *Pual*.

- a) In *pause* [282], *Pathakh* often takes the place of *Tsere* in 305 the final syllable.
- b) In the 2nd and 3rd *plur. fem.* the form with *Pathakh* is more common than that given in the Paradigm: e. g. תִּזְכַּרְנָה (tizzāchārnāh), *they shall be remembered*, Isa. lxv. 17.
- c) When the Imperf., or the Inf., or the Imper. is immediately followed by a monosyllable, the tone is mostly drawn back upon the *penult*, and consequently the final syllable, losing the tone, takes *Segol* instead of *Tsere*: e. g. יַכְשֵׁל בָּה (yiccāshēl bāhh), *he stumbled at it*.
- d) In a few words, this form with the retracted tone is the only one in use.
- e) A frequent form of the 1st Pers. is אַקְטָל (ikkātēl).

THE SHORT PARADIGM OF KAL AND NIPHAL.

306		1 <i>Perf.</i>	2 <i>Infin.</i> <i>constr.</i>	3 <i>Imperat.</i>	4 <i>Imperf.</i>	5 <i>Partcp.</i> <i>act.</i>	6 <i>Past</i> <i>partcp.</i>
1 <i>Kal</i>	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		

Examples of Verbs in Niphal.

307	KAL.	NIPHAL.
	shāmār, <i>to keep.</i>	(נִשְׁמַר) nishmār <i>to keep oneself = (1) abstain from; (2) take heed, beware [cf. φυλάσσεσθαι].</i>
	sāthār, <i>to hide.</i>	(נִסְתָּר) nistār <i>to hide oneself; to lie hid; to be hidden.</i>
	shāphāt, <i>to judge.</i>	(נִשְׁפָט) nishpāt <i>to contend (in a suit); to litigate (recipr.): i. e. to place oneself with another at the bar of a court (E.).</i>
	lākhām, <i>to devour; to consume.</i>	(נִלְחָם) nilkhām <i>(to consume one another = fight [μάχεσθαι].</i>
	[bāhāl, <i>to tremble</i>].	(נִבְהָל) nibhlāl <i>to tremble; to be terrified; to flee; to make (eager, trembling) haste [after, ה].</i>
	[thā'ābh].	(נִתְעַב) nith'ābh <i>to be abominable.</i>
	[mālāt, <i>to be smooth; hence to slip away</i>].	(נִמְלָט) nimlāt <i>to deliver oneself; to escape; to be delivered.</i>
	[chālām, <i>to wound, pierce</i>].	(נִכְלָם) nichlām <i>to be insulted; to be shamed; to be ashamed [αἰσχύνεσθαι].</i>
	[shā'ān].	(נִשְׁעֵן) nish'ān <i>to rest oneself; to lean upon; to confide in.</i>
	[tsāmād, <i>to bind</i>].	(נִצְמָד) nitsmād <i>to bind oneself (to); to be attached or adhere to.</i>
	[rādām*, <i>to snore</i>].	(נִרְדָּם) nirdām <i>to sleep heavily; to fall down astounded.</i>

* An onomatopeic word. Cf. δαρ-θάνω, dor-mio (G.).

[shākāph, prob. *to lay over; to cover.*]

	נִשְׁקָפֵה nishkaph	(to lay oneself over [e.g. a window-sill] for the purpose of looking out ==) <i>to look out; to behold; to hang over</i> (of a mountain); and fig. <i>to impend.</i>	(307)
	נִבְאָה ^(a³) nābā ^a	<i>to show oneself a prophet; to prophecy.</i>	
[cāmār, <i>to warm</i>].	נִכְמָר niemär	<i>to be warmed; fig. to burn, to yearn.</i>	

Vocabulary.

[The forms in crotchettes do not occur in Kal.]

To destroy, [**שִׁמְדֵּךְ**], shāmād
(in Niphal).

To cut off, [**גַּרְזֵךְ**], gārāz.

To cast out or up, [**גַּרְשֵׁךְ**], gārash (Niph., *to be cast or tossed up; to be agitated, troubled*).

To separate, [**פָּרֵךְ**], pārād.

To break, [**בָּשֵׁךְ**], shābhār.

To bury, [**קָבֵךְ**], kābhār.

To hold, hold up; to acquire, [**תָּמֵךְ**], tāmāch.

To take; to catch, [**לֹכֶדֶךְ**], lāchād *.

To gather; to collect, [**קָבֵץ**], kābhāts.

To stumble, [**לָשֵׁךְ**], cāshāl.

To burn, [**סָרֵךְ**], sārāph.

To be pure, [**קָנֵה**], kānāh (Niph., *to be unpunished*).

Before, in the sight of, [**בִּנְגָדֵךְ**], 308

nēgēd. *From before*, [**מִנְגָּדֵךְ**].

Therefore, [**עַל־כֵּן**], үäl-cēn.

Suddenly, [**עַתְּהַפֵּךְ**], pěthāy.

Remedy, [**מִרְפֵּא**]^{(a, a³),}

Deliverance, [**מִרְפֵּה**]^{(rāphā,}
to heal).

Grey-hair; old age, [**שִׁיבָּה**]^(ω),
sēbhāh (sîbh, *to be grey-headed*).

Cord, [**חַבֵּל**], khēbhēl ([khābhāl], *to bind*).

A treacherous person, [**בָּוְנֵגֵךְ**], bōgēd (partcp. Kal of [bāgād] *to cover*).

Garment, [**בִּגְדֵּךְ**]^(decl. 6, a),
bēgēd.

Harvest, [**קָצֵיר**], kātsîr (decl.
3, a); kātsār, *to reap*.

* Also ‘*to take by lot*’ [λαγχάνω?]

(308) <i>Frowardness</i> , תַּחֲפֹכָה, tā-	<i>Multitude</i> , רַב (d), rōbh (rā-bhāb, to become numerous).
<i>Deceit</i> , הַפְּחֻדָה h ^a phūchāh (only in plur.), hāphāch.	
<i>Wickedness</i> , הַרְוָה, hāvvāh.	<i>Famine</i> , רַעַב, rāvābh (rāvēbh, to be hungry).
<i>Righteous</i> , צַדִיק, tsaddîk.	
<i>To write; to number</i> , סְפִיר, sāphār.	<i>The bowels</i> (fig. <i>compassion</i>), רַחֵם, rākhām (decl. 6, f).

Exercise 30.

- 309 a) 1 נִגְרֹזֶתֶィ מְגַנֵּד עִינִיכָּ : 1 nigrāzti minnē'gēd үênèchā.
 2 וְהַרְשָׁעִים כִּים נִגְרָשָׁ : 2 v'hār'shā'üm cäyyām nig-rash. 3 עַלְפִּין פְּתַע יְשִׁבָּר וְאַיִן 3 үал-сэн п'еташ yishshābhēr', v'en märpe'.
 4 מְרַפָּא : 4 tikkābhēr b'sébhāh tōbhāh.
 5 טֹובָה : 5 בְּחַבְלִי חַטָּאתָו 5 b'khablē khättâthô yittā-mēch. 6 nishm'dāh miBBin-yāmin ishshāh. 7 b'de'rech khöchmāh lō thiccāshēl.
 6 יְתַמֵּד : 6 נְשִׂמְדָה מְבָנִימָנוּ 6 b'gädāv lō thissāraphnāh.
 7 אַשָּׁה : 7 בְּדַרְךָ חַכְמָה לֹא 7 mē'ölām nissächtî *. 10 nir-dām bäkkätsîr bēn mēbhish †.
 8 תְּכִשֵּׁל : 8 בְּגַדְיוּ לֹא 11 l'shōn tāhpūchôth ticcaréth.
 9 תְּשִׁרְפָּנָה : 9 מְעוֹלָם נְסִכָּתִי 12 b'hävvāth bōg'dim yillā-chēdû (p). 13 yād l'yād ‡
 10 נִרְדָּם בְּקַאֵיר בְּגַן מְבִישָׁ : 10 nir-dām lō-yinnākēh rāv, v'zérav tsäddikim nimlāt (p). 14 gäm-dāmō hinnēh nidrāsh (p).
 11 לְשׁוֹן תְּהִפְכּוֹת תְּפִירָתָ : 11 lō-thiccārēth häärêts bärā-yābh. 16 nichm'rû rākh'māv
 12 בְּהִוִּית בְּגִידִים יְלִכְדֵּי : 12 dmo hänna niderš : 12 el-ākhiv. 17 hikkābh'tsû b'nê Yäv'kōbh. 18 bēth r'shā'üm
 13 יָד לִיד לְאִינְקָה רָעַ : 13 wörü zedikim nemlät : 13 gämdāmō hinnēh yishshāmēd.
 14 וּרְעַצְדִּיקִים נְמַלְתָּ : 14 גַּמַּדָּה
 15 דָמוֹ הָגָה נְדָרֶשָׁ : 15 לֹאַ 15
 16 תְּפִירָת הָאָרֶץ בְּרַעַב : 16
 17 נְכַמְרוּ רְחִמְיוֹ אֶל-אֲחֵיָה : 17 hikkābh'tsû b'nê
 18 בֵּית רְשָׁעִים יְשִׁמְדָה : 18 beth r'shā'üm yishshāmēd.

* For *ninsacti*.

† ‘That maketh ashamed.’

‡ ‘Hand in hand’ = ‘though hand be joined in hand.’

b) 1. His brother was taken-captive. 2. Thy seed shall not (309) be numbered (for *) multitude. 3. The treacherous man shall be taken in his wickedness. 4. The wicked (*pl.*) shall not be unpunished. 5. And they separated (themselves) from each other. 6. My clothes are burned. 7. And I shall be destroyed, I and my house. 8. The kings have been anointed. 9. Our queen will be anointed. 10. His garment is burnt. 11. He will be buried. 12. The land shall be *utterly* destroyed. 13. Gather (*pl.*) all Israel: and they were gathered. 14. (In the-being-gathered-together of the nations ==) In the nations being gathered together and the kingdoms. 15. Those who-are-gathered (*pl. partcp.*) to thee.

16. Write down the short *Paradigm* of שָׁמַד in Niphal.

17. Write the Hebrew of—

1) To be buried. 2) Ye (*fem.*) shall be buried. 3) Being buried (*fem. sing., fem. plur.*).

CHAP. VIII. § 4. *Piel and (its passive) Pual.*

 The characteristic of this conjugation is the 310 *doubling of the middle radical*.

In *Piel*, the Imperf. (יקְטַל, *y'kattēl*) and the 311 Partcp. (מִקְטָל, *m'kattēl*), whose preformatives take *Sh'va*, are formed, according to the general analogy, from the Inf. and Imperat. קְטָל. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the 3rd sing. of the Perfect. In other respects the Active and Passive follow the same analogy. In the Perfect of *Piel*, *Pathakh* takes the place of *Tsere* in the first and second persons, which, properly, have for their basis the form קְטָל. See (and learn) the full conjugation of *Piel* in Paradigm D.

The נָ, which in this and the succeeding conjugations is the 312 characteristic of the Partcp., may be derived from יְ, *who?* in the sense of *some one*.

The characteristic *Dagesh* in the middle radical is omitted 313 only in the following cases—

a) When this letter is a guttural.

* נָ: How pointed before *Resh*?

- (313) b) Sometimes, though rarely, when it has *Sh'va*; the omission is then sometimes indicated by a *Khateph* under the letter that ought to be *dageshed*.

In the Imperf. and Partcp. the *Sh'va* under the pre-formatives may always serve as a mark of these conjugations.

Significations of Piēl.]

- 314 a) It denotes *intensity* and *repetition**, and that the action is *performed upon many*. This signification of Piēl is found with various shades of difference. With the eager pursuit of an object is connected the *influencing* and *urging* others to perform it. Hence,
- b) It has a *causative* signification (like Hiphîl), and may be resolved by *to make, cause, or let; to declare* (a person *to be* what the root denotes); *to regard him as—, to help.*
- c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (what the noun expresses), or *to be in any way occupied with it*.—What kind of reference the verb then denotes, depends on the *kind of operation* of which the noun is susceptible: in the case of several possible operations, custom arbitrarily affixes the verb to *one* of them; and often restricts the use of it, in this sense, to particular objects (e. g. *to a field* in the case of *to stone*).
- d) They sometimes express the *taking away* or *injuring* the thing or part, of which the noun is the name. [Compare *our, to brain a man; to bone a herring; to stone raisins; to dust a room, &c.*]
- e) So also in some verbs, whose origin cannot be traced to a noun.
- 315 a) When Piēl approaches the *causative* force of Hiphîl, it primarily expresses this notion with the *accessory one of care and great activity*.
- b) Sometimes, however, it is used together with Hiphîl, without any great difference of force, especially to express *transitively* what *Kal* expresses *intransitively* (E.).

* So *intensive* and *iterative* nouns are also formed by doubling the middle stem-letter.

THE SHORT PARADIGMS OF KAL, NIPHAL, AND PIEL.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kul.	316
1 <i>Kal</i>	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 <i>Piel</i>	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		

Normal Forms.

Perf. kittēl, kitt'lāh, kittāl'tā.

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Imperat. kättēl, kätt'lī, kättēl'nāh.

Imperf. y'kättēl, t'kätt'lī, t'kättēl'nāh.

Examples.

KAL.

PIEL.

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a) שָׁאַל , shāäl	<i>to ask</i>	<i>to beg.</i>
צָחַק , tsākhāk	<i>to laugh</i>	(<i>to laugh repeatedly</i>), <i>to sport, to jest.</i>
קָבֵר , kābhār	<i>to bury</i>	<i>to bury (many persons).</i>
פָתַח , pāthākh	<i>to open</i>	<i>to loose.</i>
סָפַר , sāphār	<i>to number</i>	<i>to relate; to tell.</i>
b) לִמְדָה , lāmād	<i>to learn</i>	<i>to (cause to learn =) teach.</i>
c) חַיָּה , khāyāh	<i>to live</i>	<i>to make alive.</i>

(Piel)

צִדְקָה, tsiddēk, *to declare innocent* (314, b).**יְלַדָּה**, yillēd, *to assist in child-bearing.***קִנְנָה**, kinnēn, *to make a nest* (**קֶן**, kēn, *nest*).**עֲפָרָה**, yippēr, *to throw dust* (**עַפָּהָר**, yāphār, *dust*).d) **שְׁרֵשָׁה**, shērēsh, *to root out* [the form will be explained hereafter].**זִנְבָּה**, zinnēbh (*to injure the tail =*) *to rout the rear-guard of an army.*e) **סִקְלָה**, sikkēl, (1) *to stone*, (2) *to remove stones from a field.*

- 319 Pual is the Passive of Piēl: e. g. **גַּנְבָּה**, *to steal*; Piēl, *to steal*; Pual, *to be stolen*.
- 320 In Piēl the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea: e. g. **רַפֵּא** in Piēl *to stitch up*, in Kal *to heal*; **בָּרָא**, Piēl *to cut, to hew out*, Kal *to form, to make*; **פִּלָּה**, Piēl *to uncover*, Kal *to reveal*.
- 321 Piēl is also found *intransitively*, but only in poetry, as an intensive form, as **חִתָּת**, *frangi*; **פֶתַח**, *to be open*.
- 322 The Perfect of Piēl has frequently *Pathakh* in the final syllable instead of *Tsere*: e. g. **אָבֹד**, *to destroy*; **שָׁבֵר**, *to break in pieces*. This occurs especially before *Makkeph*, and in the middle of a period, when other words immediately follow; but at the end of a period *Tsere* is the more common vowel. Some verbs have *Segol*, as **דָּבֵר**, *to speak*; **כָּפֵר**, *to atone*; **כָּבֵס**, *to wash*.
- 323 a) The Imperf., Infin., and Imperat., when followed by *Makkeph*, generally take *Segol* in the final syllable *.
 b) With *Vav conv.* we have also **וְאָקַטֵּל** for **וְאָקַטְלָה**. Instead of **תְּקַטְלָנָה** are found such forms as **תְּקַטְלָנָןָה**.
- 324 c) The Infin. absol. has the marked form **קָטֵל** (as **יִסְרָאֵל**, *castigando*); and in Pual, **גַּנְבָּה**. But more frequently the form **קָטֵל** is used.
- 325 In Pual, instead of *Kibbutz*, is found less frequently *Khamets-Khatuph* † (e. g. **מַאֲדָם**, *dyed red*).
- 326 The Partcp. Pual sometimes occurs without the prefix **מַ**; it is then distinguished (like the Partcp. Niphal) only by the *Kamets* in the final syllable (e. g. **לָקַח**, *taken*).

* In the 1st pers. sing. Imperf., besides **אָקַטֵּל**, there occur also (very seldom) the forms **אוֹרָה**, **אִסְעָר**.

† It is merely an orthographic variation, when *Shurek* takes the place of *Kibbutz*, as **יוֹלֵד**.

Vocabulary.

To seek; to try to get, בִּקְשׁ, bikkēsh, *Piel* (*Kal* not used).

To restore, repay, recompense, שַׁלֵּם, shillēm, *(Piel)*; [(shālām), *to be at peace, &c.*].

To seek early, שָׁחַר, shākhār (denom. from shākhār, *the dawn*).

To overthrow; to pervert, סָלֶף, sālāph, *in Piel*.

To separate, פְּרֹד, pārād. Niphal, *to separate oneself; to be separated.*

To lie, כָּזֵב, cāzābh (both in *Kal* and *Piel*).

Knowledge, יֶعֱתָה, dāvāth (properly an inf.).

A scioner; a scoffer, לִטְסָה, lēts, partcp. of לִטְסָה (v), *to scoff, mock.*

Sevenfold, שְׁבֻעַתִּים, shibh- yāthā'yim (prop. a *Dual*).

Thus, כֹּן, cēn.

Life, חַיִם, khāyyim.

Evil, רַעַת, rā'at; and רַעֲנָה, rā- 327
yāh, fem. (as abstract).

Favour, רַצְוֹן (hō), rātsōn.

Wickedness, רַשְׁעָה (ω), rish- yāh (rāshāh, *to be wicked*).

Not (to be), אֵין * (constr. אֵין),
ăyin (constr. ēn).

Folly, אַוְלָהָת, ivvēlēth.

Mischief, עַמְלָה, ămāl.

Lip, שְׁפָה, sāphāh, *Dual* שְׁפָתִים, s'phāthā'yim.

A witness, עֵד, ăed (strictly a partcp. from עֹדֵד): decl. 1.

Truth, faithfulness, אַמְנוֹן, ēmūn (decl. 3, g); īsh ēmūnîm (*a man of faithfulness*) = *a faithful (or true) man.*

To wash [כְּבָשׂ], cābhās, *in Piel and Pual.*

To be or become clean, טָהָר, tāhēr.

* This particle (properly a substantive, denoting *nothingness, nought*) always comprehends the substantive verb (*to be*).

Exercise 31 (Piēl).

328 a) 1 הַמְלֵמֶד אָדָם דִּעָתָ*: 2 בָּקַשׁ לִזְכָּרָה וְאַיִן: 3 יִשְׁלַם שְׁבֻעַתִּים: 4 בָּזֶן צַדְקָה לְחַיִם וּמְרִיבָה רָעוֹה לְמוֹתוֹ: 5 שָׁחַר טֹוב יִבְקַשׁ רָצֹן: 6 רְשָׁעָה תְּסִיף חַטָּאת: 7 חַטָּאים תְּרִיבָה רָעוֹה וְאַתְּ-צָדִיקִים יִשְׁלַם טֹוב: 8 לְתֹאֲוָה יִבְקַשׁ נְפִידָד: 9 אַלְּוָת אָדָם תְּסִלְפָה דָּרְכָו: 10 עַמְּלָה שְׁפִיתָהָם תְּדַבְּרָנָה: 11 לְבָךְ יִדְבֶּר מִתְּפִכּוֹת: 12 עַד אַמְנוּנִים לֹא יִכְזֹבֶן קָמוֹ הַנְּהָה גָּדְרָשָׁה: 14 אַיִן מִקְבָּר לְהַפְּהָה: 15 כְּבָס בֵּין לְבָשָׂו וּבְדָם עֲנָבִים סוֹתָהָה: 16 וּכְבָסִתָּם בְּגַדְיכֶם בְּיוֹם הַשְּׁבִיעִי וַתְּהִרְתָּם:

1 hā-m'lāmmēd ādām dā'ūyāth (p). 2 bikkēsh lēts khōchmāh, vāyayin (p). 3 y'shāllēm shibh-ūāthāyim (p). 4 cēn-ts'dākāh l'khāyyim ūm'rāddēph rā'yāh l'mōthō. 5 shōkhēr tōbh y'bħakkēsh rā-tsōn. 6 rishyāh t'sallēph khāttāth. 7 khāttāim t'rāddēph rā'yāh, v'ēth-tsāddīkīm y'shāllēm-tōbh. 8 l'thā-vāh¹⁸ y'bħakkēsh niphrād. 9 ivvēlēth ādām t'sallēph dārcō. 10 yāmāl siptēhēm t'dābbēr'nāh. 11 libb'chā y'dābbēr tāhpū'chōth. 12 yēd 'mūnīm lō^a y'chazzēbh. 13 dāmō, hinnēh, nidrāsh (p). 14 ēn m'kābbēr lāhēmmāh. 15 cibbēs bāyyāyin l'bħushō ūbh'dām-עַ�נְבִּים sūthōh. 16 v'chibbāstēm bigdēchēm bāyyōm hāshsh'bħiyî ūt'hārtēm.

b) 1. Their clothes shall be washed on⁷ the third day. 2. Foolishness perverteth our ways. 3. We will seek¹⁸ wisdom and knowledge. 4. Wisdom will not pervert the ways of men. 5. I have washed my clothes. 6. We will wash our clothes. 7. She has washed her clothes, and is clean. 8. We have washed our clothes, and are clean. 9. Having washed his clothes. 10. They were sought-for.

* Kamets in pause.

† ‘One who is separated,’ or ‘who separates himself (from mankind in general).’ This is the *subject* or nominative case.

THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, AND PUAL.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	329
1 <i>Kal</i>	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 <i>Piel</i>	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		
4 <i>Pual</i>	küttāl	küttāl	(none)	y'küttāl	m'küttāl		

Vocabulary.

Soul, person, נֶפֶשׁ, nēphēsh (decl. 6, 8; nāphāsh, *to respire*).

Bounty, gift, בָּרְכָה, b'rāchāh (nēphēsh-b'rāchāh, *person of bounty = a bountiful person*); bārāch, *to bless*.

Lo ! הֵן, hēn.

Understanding, שְׁכָל or שְׁכָל, sēchēl or sēchel (decl. 6, a 2); sāchāl, *to act wisely*.

According to, לִפְיָי, l'phî (לִ and פִּי the stat. constr. of the irregular pēh, פֶּה, *a mouth*).

To praise, הַלְּלָה, hillēl (*Piel of [hālāl] to be bright, clear*).

Hope, תִּחְלֹת (a ω), tōkhē-lēth (*in Piēl, to hope*).

To draw, מַשְׁחָה, māshāch (*Piel, 330 to protract*).

Disease, מַחְלָה, mākhālah ; מַחְלָה (a), mākhālah (חַלָּה, *to be worn; to be sick*).

Rebuke, תֻּכְחָת (αωγ), tōchā-khāth; yāchākh, *to prove, to rebuke*.

To hide [סָתָר], sāthār (*Pual, to be hidden, to be secret*).

To cover, forgive, expiate, כָּפֵר, cāphār.

Bone, עצִים, үětsēm (in pause, үātsēm).

Report, שְׁמֻעָה (ω), sh'mūyah; shāmāy, *to hear*.

Love, אהָבָה, āhābhāh (ω).

Dust, עַפְרָה, үāphār.

☞ Some *segolate nouns* with vowels ē-č are not declined 331 like mēlēch (mālechî, &c.), but like sēphēr (decl. 6, b), siphri, &c. Sēchēl (or sēchēl) takes sichlî.

Exercise 32 (Pual).

332 a) : (p) 1 נֶפְשָׁבֵרְכָה תַּדְשִׁן :
 2 הַנְּצִיק בְּאָרֶץ יִשְׁלִים :
 3 לְפִי עֲכָלוֹ יְהֻלָּאִישׁ :
 4 נֶפְשָׁחָרְצִים תַּדְשִׁין :
 5 תַּזְחִלָּת מִמְּאַכָּה מִחְלָה
 לֵב : 6 שִׁמְרָאָדְנוּ יִכְבֹּד (p) :
 7 טִבָּה תַּוְכִּתָּת מִנְקָה *
 מִאַהֲבָה מִסְתְּרָת (p) :
 8 בְּחִסְד וְאֶמְתָּת יִכְפַּר עָוֹן :
 9 שִׁידָר שְׂדָה : 10 שְׁמוּעָה
 טִבָּה תַּדְשִׁזְעָצִים (p) :
 11 שְׁמַה קָבֵר אֶבְרָהָם וְשָׁרָה
 אָשְׁתָו : 12 וְשִׁפְךָ דָמָם
 כְּעָפָר : 13 חַבְגָּד פְּבָס :

1 ně'phěsh-b'rāchāh th'dūsh-shān (p). 2 hēn tsäddīk bāārēts y'shüllām (p). 3 l'phî sichlô y'hülläl-îsh. 4 ně'phěsh khā-rūtsim t'dūshshān (p). 5 tō-khě'lěth m'mūshshāchāh mă-khālāh lēbh. 6 shōmēr adōnāv y'chüb'bād (p). 7 tōbhāh tō-chākhāth m'güllāh mēah^abhāh m'süttā'rēth (p). 8 b'khě'sed věeměth y'chüppär ɻāvōn.
 9 shüddād sāděh. 10 sh'mū-yāh tōbhāh t'dässhēn-
 yá'tsēm (p). 11 shāmmāh kübbär Ābhrāhām v'Sārāh
 ishtō. 12 v'shüppäch dāmām cēɻāphār. 13 häbbēgěd cübbās.

b) 1. Our fields are wasted. 2. This (is) the place where¹² I shall be buried. 3. The righteous (*pl.*) are recompensed in the earth. 4. Those who observe (*partcp.*) their masters are honoured. 5. The iniquity of my people shall not be purged. 6. The river in which¹¹ the clothes are washed. 7. Lo! the fields of the city are wasted. 8. Are thy (*masc.*) iniquities purged? 9. Shall not your (*fem. pl.*) clothes be washed? 10. Mercy, by which iniquity shall be purged. 11. Mercy and truth, by which iniquity is purged. 12. Thy mercy, by which my iniquities are purged.

* M'güllāh is *fem. partcp.* Pual from gälāh, a verb *Lamed He*. In this sentence *tōbhāh* is the *predicate*, the copula (= is) being omitted.

CHAP. VIII. § 5. *Hiphîl and (its passive) Hophal.*

- a) The characteristic of Hiphîl is a prefixed *hă* or 333 *hi*, and *'-* inserted after the second radical.
- b) From the Infin. **הַקְטִיל** are formed the Imperf. and the Partcp. **מַקְטִיל**, **יַקְטִיל**, for **מַהְקָטִיל**.
- c) In Hophal (as in Pual), the Infin. is of the same form with the 3rd pers. sing. of the Perfect; and in its other forms follows the general analogy.

In the 1st and 2nd pers. Perf. the *'-* falls away, 334 and *Pathakh* takes its place. See the Paradigm, Appendix D.

The *Yod* (which is not found in the Aramæan or Arabic) 335 does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel.

The marks of this conjugation are, therefore, in the Perf., 336 Imperat., and Infin., the prefix **נ**; in the Imperf. and Partcp., the vowel under the preformatives, which in Hiphîl is *Pathakh*, in Hophal, *Kibbutz* or *Kamets-khatuph*.

Meanings of Hiphîl.]

- a) It is properly *causative of Kal* (and in this sense 337 is more frequently employed than Piēl).
- b) When Kal is transitive, Hiphîl takes two accusatives.
- c) Frequently Piēl and Hiphîl are both in use in the same signification (as **אֶבֶד**, ābhăd, *to perish*; Piēl and Hiphîl, *to destroy*); but generally only one of them is found, or they have some difference of meaning: thus **כָּבֵד**, cābhēd, *to be heavy*; in Piēl, *to honour*; in Hiphîl, *to make heavy*.
- d) Intransitive verbs merely become transitive: e. g. **גַּפֵּן**, *to bow* (intrans.); Hiphîl, *to bow* (trans.).

338 The causative and transitive Hiphîl is employed in Hebrew for the expression of notions which other languages express by intransitive verbs. Thus, any change in a man's *habit of body*, was conceived in Hebrew as the result of *personal agency*, and represented as produced by the individual himself: e. g. שָׁמַן, Hiphîl, *to become fat* (properly *to produce fat*); חָזַק and אָמַץ, Hiphîl, *to become strong* (properly *to develop strength*); עָטַף, Hiphîl, *to become feeble*. The same analogy applies to עָשַׂר, Hiphîl, *to become rich* (properly *to make, to acquire, riches*); also especially to words which express *the taking of a new colour*, as הַלְּבִין, *to become white*, &c. Moreover, *states or conditions*, become, in the Hebrew mode of conception, *acts*: e. g. הַחֲרִישׁ, *not, to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הַרְגִּיעַ, *to lead a quiet life*. In such cases there is often an ellipsis, as הַיְתֵב, *to deal well*; הַשְׁחִית, *to do wickedly*, properly *to make good or bad* (sc. דֶּרֶכְיוֹ, *ways*, which are also often expressed).

339 a) These remarks apply also to *Denominatives*, i. e. the verb often expresses the notion of *producing or putting forth*, what the original noun denotes, e. g. הַשְׁרִישׁ, *to put forth roots*; הַקְרִין, *to put forth horns*.

b) Hiphîl also expresses the actual use of a member, as הַאֲזִין, *to listen* (properly *to make ears*); הַלְּשִׁין, *to chatter, to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

340 The signification of *Hophal*, as of Niphal, may sometimes coincide with that of Kal: e. g. יָנַל, *potuit*, Imperf. *Hophal, potens fiet*, i. e. *poterit*.

341 It is only the *Perfect* of Hiphîl that always retains the ' of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the Infin., Imper., and Imperf. frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with ī and ē. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and, with gutturals, is changed into *Pathakh*.

The Infin. absol. has *generally* Tsere, with and without *Yod*, 342 as in **הַקְרִבָּשׁ**, **הַכְּבָדָה**, **הַשְׁמִידָה** *.

The Imperat. but seldom takes the form **הַקְרִטֵּל**; instead of it 343 are employed the shortened and the lengthened forms **הַקְרִטֵּל** and **הַקְרִטִּלה**. The first takes *Segol* before *Makkeph* †.

In the Perf. are sometimes found the forms **הַכְּלִמְנוֹן**, *we have* 344 *reproached*, and **אָגָּלְתִּי**, *I have soiled* (with **אָ** as in Aramaean).

In the Imperf. and Partcp. the characteristic **ה** regularly 345 gives place to the preformatives, as **מִקְרָטֵיל**, **יִקְרָטֵיל**, but not to prepositions in the Infin., **לְהַקְרִטֵּל**, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions.

The *tone*, in Hiphil, does not fall on the afformatives 346 **נָ**, **הָ**, and **וָ**. They take it, however, in the Perf. when *Vav conversive* is prefixed.

In the Passive (*Hophal*) Perf., Imperf., and Partcp. **וּ** (ו) is 347 found in the first syllable as well as **וֹ** (ו), **לְהַקְרִטֵּב**, but not so often in the regular verb: e. g. **הַשְׁבֵּב**.

The Infin. absol. is distinguished by (ו) in the final syllable. 348 Of the Infin. constr., as given in the Paradigm, there happens to be no example in the regular verb.

THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, PUAL, HIPHIL, AND HOPHAL.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of KAL.	
1 <i>Kal</i>	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl	349
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 <i>Piel</i>	kittēl	kāttēl	kāttēl	y'kāttēl	m'kāttēl		
4 <i>Pual</i>	küttāl	küttāl	(none)	y'küttāl	m'küttāl		
5 <i>Hiphil</i>	hiktīl	hāktīl	hāktēl	yāktīl	māktīl		
6 <i>Hophal</i>	hōktāl	hōktāl	(none)	yōktāl	mōktāl		

* Unfrequent exceptions, in which the form with *Tsere* stands for the Infin. constr., are found in Deut. xxvi. 12; xxxii. 8.

† The form of the Partcp. with (ו) in the Sing. is doubtful (Isa. liii. 3).

‡ Verbs **שָׁבַע** have **וּ** constantly, as **שָׁבַעֲתָה**.

Vocabulary.

350 <i>To be holy</i> , קָדֵשׁ, kādăsh.	<i>Corn</i> (separated from the husk), בָּרֶךְ (d), bär (bārār, <i>to separate</i>).
<i>To bend forward</i> , שָׂקֵפַ, shā-kāph (in Hiph. <i>to look</i>).	<i>Root</i> , שֹׁרֶשׁ, shōrēsh (<i>pl.</i> שֹׁרֶשִׁים, shōrāshîm, with Kamets Khatuph instead of Khateph Kamets).
<i>To act prudently</i> , סָכַל, sāchäl (in Hiph. <i>to be wise</i> , partcp. <i>wise</i>).	<i>From above</i> , מִמְעָלָה, mimmā-yāl.
<i>To hide; to treasure up</i> , צַפֵּן, tsāphān.	<i>From below</i> , מִתְחַתָּה, mittā-khāth.
<i>To hearken unto</i> , קִשְׁבַּב (in Hiph. with אָזֵן, ōzēn, <i>ear</i> = <i>to prick up the ear to</i> ; <i>to incline the ear to</i> = <i>attend to</i>).	<i>To shame; to hurt</i> , כְּלִם, cā-lām (in Piēl).
<i>To hunger</i> , רָעֵב, rā'ēbh (in Hiph. <i>to cause to hunger</i> ; <i>to starve</i>).	<i>A lamb</i> , כְּבֵשׂ, cē'bħes.
<i>To devise</i> , חִשְׁבַּב, khāshābh.	<i>Wise; intelligent</i> , מִבִּין, mē-bhîn.
<i>Heaven</i> , שָׁמְיִם, shāmā'yim (<i>constr.</i> שְׁמִינִי).	<i>A prodigal</i> , זָלֵל, zôlēl (partcp. Kal).
<i>Doing; deed</i> (of man, in a bad sense), עֲלִילָה (ω), עַלְילָה (υālāl).	<i>Lot</i> , גּוֹרָל, gôrāl.
<i>Now</i> , עַתָּה, ȳāttâh.	<i>Powerful</i> , עַצְוּם, ȳātsûm.
<i>Profane</i> , חָנֵף, khānēph (usually translated <i>hypocrite</i>).	<i>To eat</i> , אָכַל, āchäl.
	<i>Flesh</i> , שָׂאֵר, sh'ēr (decl. 1, a)
	<i>To strip (off); to flay</i> , פְּשַׁטְּ, pāshāt.

Exercise 33 (Hiphîl).

a) 1 הַשְׁחִיתוּ הַתְּעִיבוּ
 עֲלֵילָה : 2 יְהוָה מְשֻׁמִּים
 הַשְׁקִיף עַל־בְּנֵי־אָדָם לְרִאֹות
 הָיָשׁ מְשֻׁפֵּילַ דְּרִשׁ אֶת־
 אֱלֹהִים : 3 בְּנֵי אָם מְצֻוּתִי
 תִּצְפֹּנוּ אֶתְךָ לְהַקְשִׁיבָה
 לְחַכְמָה אָזְנָךְ : 4 עַתָּה
 בְּנִים תִּקְשִׁיבוּ לְאָמְרִי פִּי :
 5 לְאִזְרָעֵיב יְהוָה נֶפֶשׁ
 צָדִיק : 6 בְּפֶה חָנֵף יְשִׁיחַת
 רְעָהוּ : 7 בְּרָכָה לְרָאשׁ
 מְשֻׁבֵּיר בָּרָךְ : 8 טֹוב יְנַחֵיל
 בְּגִינִּיבְנִים : 9 רְצֹוֹדְמַלְךָ
 לְעָבֵד מְשֻׁכֵּיל : 10 לֵב אָדָם
 יְחַזֵּב דָּרְפּוֹ : 11 הַנְּחִיל
 אַתָּם אֶת־הָאָרֶץ : 12 אָנֹכִי
 הַשְׁמְדָתִי אֶת־הָאָמָרִי
 מִפְנִיהם : 13 וְאַשְׁמִיד פְּרִיוֹ
 מִפְּעָל וּשְׁרָשֵׂיו מִתְחַת :
 14 וְהַכְּשִׁבְּים הַפְּרִיד יְעַקֵּב :
 15 מְדִינִים יְשִׁבֵּת הַגִּרְלָן
 וּבֵין עֲזֹוכִים יְפִירֵיד :
 16 אֲכַלְוִי שָׁאָר עַפְיִ וְעַרְם
 מְעַלְיָהָם הַפְּשִׁיטָוּ : 17 נֹזֵר
 תּוֹרָה בֵּן מְבִזֵּן וּרְעֵה *
 זָוְלִים יְכַלִּים אָבִיו :

1 hishkîthû bithyâbhû עַלְיִ- 351
 lâh. 2 Y'hôvâh mishshâ-
 mâyim hishkîph עַל־בְּנֵ-
 ādâm, lir'oth hâyesh măscîl
 dôrêsh ăth- Elôhîm. 3 b'nî im
 mitsvôthâi titspôn ittâch,
 l'hâkshîbh lâkhochmâh ăz-
 nêkhâ. 4 Uâttâh bhânîm
 hâkshîbhû l'imrê phî. 5 lô
 yârûibh Y'hôvâh nêphesh
 tsaddîk. 6 b'phêh khânêph
 yâshkhîth rêyâhû. 7 b'râchâh
 l'rôsh măshbîr bâr. 8 tôbh
 yânkîl b'nê-bhânîm.
 9 r'tsôñ-mê'lêch l'u'ebhêd
 măscîl. 10 lêbh âdâm
 y'khâshshêbh dârcô. 11 hin-
 khîl ôthâm ăth-hâarêts.
 12 ânôchî hishmâdtî ăth-
 hâ'môrî mipp'nêhêm.
 13 vâashmîd piryô mimmâyâl
 v'shôrâshâv mittâkhâth.
 14 v'hacc'sâbhîm hiphrîd Yâ-
 u'kôbh. 15 midyânîm yâsh-
 bîth hâggôrâl (p); ûbhêن
 ătsûmîm yâphrîd. 16 âch'lû
 sh'er ăamînî v'âôrâm mëyâlê-
 hêm hiphshîtû. 17 nôtsêr
 tôrah bén mëbhîn v'rôyâch
 zôl'lîm yâchlîm âbhîv.

* ‘One who feeds,’ partcp. Kal.

- (351) b) 1. He destroyed the Midianites from before us. 2. He will utterly destroy the Amorites. 3. I have separated the dogs. 4. They will flay his skin from off him. 5. The judges cause-contention -to-cease. 6. We will separate the righteous. 7. Wisdom separates her children.
 8. Write down the short Paradigms of שִׁמְדָּה in Niphal and Hiphîl.
 9. Write down the short Paradigm of סְלִפָּה in Piēl.

Vocabulary.

352 *To cast* (שָׁלַךְ), הַשְׁלִיכָה, hish-lîch.

To invade, lay waste, שְׁדָד, shâdâd.

To trouble (water by *trampling* in it), רָפֵחַ, râphâs.

To be corrupt [שְׁחַתָּה], shâ-khâth (in Hiph. and Hoph. *to be corrupted*).

To stand, עָמַד, yâmâd (in Hiph. *to make to stand*; Hoph. *to be set or placed*: al. *to be held up*).

To mourn, אָבֹל, âbhâl.

Grave, קְבָרָה, këbhér (decl. 6, a; but, with suffixes, *kibhr-i*, &c.).

Branch, נֶצֶר, nêtsér.

Gift: a bloodless sacrifice; a meat-offering, מְנֻחָה (ω), minkhâh (mânâkh, inus. *to give*).

A drink-offering, נֶסֶךְ, nê'séch (decl. 6, as *khé'bér*); [nâsâch, *to pour out*].

Rain, גֵּשֶׁם, gê'shém (decl. 6, as *ké'bher*).

Corn, דָּגָן, dâgân (decl. 4, a); [dâgâh, *to increase*].

A fountain, מַעֲיָן, mă'yâan.

Chariot, מֶרְכָּבָה, mërcâbhâh (from *râchâbh*, *to ride on a horse*, &c., or *in a carriage*).

Anger, אֵפָה, ēph (for ēneph from *ānâph*, *to breathe*: literally, *nose*): decl. 8.

To become dry; to be dried up, יָבֵשׁ, yâbhêsh.

Strength, כַּחַ, côakh (decl. 1).

To cleave, דָּבַקְתָּה, dâbhâk (partcp. Hophal, *made to cleave, to adhere*).

The jaws, מַלְכּוֹתִים, malcô-khâ'yim (dual).

Ploughman, אַפְּרִים, iccârîm.

Exercise 34 (Hophal).

a)	1 עַלְיךָ הִשְׁלַכְתִּי : 2 וְאַתָּה הִשְׁלַכְתְּךָ מִקְבֶּרֶךָ כִּנְצֵר נִתְעַב : 3 הִכְרַת מִנְחָה וְנִסְךָ מִבֵּית יְהוָה : 4 אָבֵלָה אֲדֹמָה בַּיְשָׁדֵד דָּנָן : 5 הַמֶּלֶךְ עַל־מְלֹכוֹת : 6 מְעֻנָּן גְּרַפְּשׁ וּמְקוֹר מִשְׁחָתָה צְדִיק נִטְלֵפְנִי רְשָׁעָה : 7 הַמֶּלֶךְ דָּיוֹם כְּעַמְדֵם בְּפִרְכְּבָה : 8 יְהִי מִכְשָׁלִים לְפִנֵּיךְ בָּעֵת אֲפָקָה : 9 יִבְשֶׁ כְּחָרֵשׁ בְּחֵי וּלְשׂוֹנִי מִדְבָּקָה מְלֹקוֹתִי : 10 וְהַכְלִימוּ אֲפָרִים בְּיַדְךָ לְאַדְמָה שֶׁם בָּאָרֶץ : 11 הָאָנָשִׁים טָבִים לְנוּ מַאֲדָם וְלֹא הַכְלִמּוּ :	1 עַלְלֵחָה hōshlāchtî. 2 v'āttāh hōshlāchtâ mikkibh-r'chā c'nētsér nith <u>ל</u> ābh *. 3 hōchrāth minkhāh vānē'sēch mibbēth Y'hōvāh. 4 ābh'lāh dāmāh cî shūddād dāgān. 5 hōmlāch <u>ע</u> äl-mälchūth. 6 mā <u>ע</u> yān nirpās * ūmākōr mōshkhāth, tsaddik † māt ‡ liphnē rāshāh. 7 hāmmē'lech hāyāh mō <u>ע</u> mād bāmmērcābhāh. 8 yihyû § mūchshālīm l'phānēchā b' <u>ע</u> eth app'chāh. 9 yābhēsh cākhē'rēs cōkhī, ul'shōnī mūdbāk mālkōkhāi. 10 v'hōchl'mū iccārīm cî lōhāyāh gē'shēm bāārēts (p.). 11 ha <u>א</u> nāshīm tōbhīm lānū m'ōd v'lō hōchlāmnū.	353
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b) 1. Upon thee were we cast. 2. He will be cast out of his grave. 3. The wicked shall be cast out of their graves. 4. The meat-offerings and the drink-offerings shall be cut-off. 5. The corn shall be wasted. 6. Were they not cast out from their graves like abominable branches? 7. They will be made kings over those kingdoms.

8. Write down the short Paradigm of שְׁלַךְ in *Hiphil* and *Hophal*.

* 5, 2 [=fifth form of 2nd conj.: i. e. partcp. of Niphal].

† Supply 'so is' before *tsaddik*.

‡ partcp. *Kal* from **מוֹת**, *to shake, to totter, to slip, &c.*

§ 'Let them be.'

(353) 9. Write down—

- a) Who is buried ^fwith him.
^lwith them.
- b) The graves in which they are buried.
- c) The graves of the Gentiles.
- d) He destroyed the cities of the Gentiles.

CHAP. VIII. § 6. *Hithpaēl.*

354 This conjugation prefixes to the Piēl form kāttēl (קָטַל) the syllable *hith**[†], which, like *hin* in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle **אֶת**, *self*.

355 The **ת** of the prefixed syllable **הִתְ** suffers the following changes :

- a) When the first radical is a sibilant (**שׁ**, **צׁ**, **שׂ**), it changes places with **ת**, as (from *shāmār*) **הִשְׁתַּפֵּר**, *to take heed*, for **הִסְׁתַּבֵּל**, *to be burdened*, for **הִסְׁבַּל**.
- b) With **צׁ**, moreover, the transposed **ת** is changed into the more nearly related **ט**, as **הִצְׁדַּק**, *to justify oneself*, for **הִתְׁצַדֵּק**.
- c) Before the *t-sounds* (**ד**, **ט**, **ת**), it is *assimilated*, e. g. **הִכְּבֹר**, *to converse*; **הִטְּהֹר**, *to cleanse oneself*; **הִתְּמִימָם**, *to conduct oneself uprightly*.

Sometimes *assimilation* takes place before **נ** and **כ**; once before **ר**.

The meanings of Hithpaēl.]

- 356 a) Most frequently it is *reflexive*, but chiefly of *Piel*, as **הִתְּקִדֵּשׁ**, *to sanctify oneself*; **הִתְּנִקְםָם**, *to avenge oneself*; **הִתְּגַּדֵּר**, *to gird oneself*.
- b) Then it means, *to make oneself what is expressed by the first conjugation*: hence, *to*

* Chald. **תַּחַת**, Syr. **תַּחַת**.

conduct (show, imagine) oneself as such, to affect (356) *to be such; properly to make oneself so and so, to act so and so: e. g. הַתְּגִידֵל, to make oneself great, to act proudly; הַתְּחִיבֵם, to show oneself cunning, crafty.*

- c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. *ābhäl* (Kal), *to mourn*, is found only in poetry. *Hithabbēl* (Hithpaēl), in the same sense, is more common in prose, and even takes an accusative.
- d) It expresses *reciprocal action* (like Niphal), as *הַתְּרָאֶה*, *to look upon one another*.
- e) More frequently it expresses what a man does indirectly *to* or *for himself* (comp. Niph.). It has then an active signification, and governs an accusative: e. g. *הַתְּפִיאֵט*, *exuit sibi (vestem)*; *הַתְּפִתֵּח*, *solvit sibi (vincula)*. So, without the accusative, *הַתְּהִלֵּךְ*, *to walk about for oneself (ambulare)*.
- f) It is but seldom that it is *passive*: e. g. *הַתְּפִקֵּד*, *to be numbered, mustered*.

 The Perfect, as in Piēl, has frequently *Pathakh* in the 357 final syllable, as *הַתְּחִזֵּק*, *to be strengthened*. Final *Pathakh* occurs also in the Infin., Imperf., and Imperat. (*הַתְּקִדְשֵׁשׁ*, *sanctify thyself*). In pause these forms take *Kamets*, as *יִתְּאַבֵּל*.

358 THE SHORT PARADIGMS OF THE REGULAR VERB IN ALL ITS FORMS.

	1 <i>Perf.</i>	2 <i>Inf. estr.</i>	3 <i>Imperat.</i>	4 <i>Imperf.</i>	5 <i>Partcp.</i>	6 <i>Past partcp. of Kal.</i>
1 <i>Kal</i>	kātāl	kātōl	k'tōl	yiktōl	kōtēl	kātūl
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 <i>Piel</i>	kittēl	kättēl	kättēl	y'kättēl	kättēl	
4 <i>Pual</i>	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 <i>Hiphil</i>	hiktīl	häktīl	häktēl	yäktīl	mäktīl	
6 <i>Hophal</i>	höktāl	höktāl	(none)	yöktāl	möktāl	
7 <i>Hith-paēl</i>	hith-kättēl	hith-kättēl	hith-kättēl	yith-kättēl	mith-kättēl	

(The participles of verbs *Lamed He* end in -ēh.)*Vocabulary.*359 *To press; to be urgent with,* **רָהַב**, rāhābh.*To despise* [קָלָה], kālāh.*To be weighty; to be honoured,* **כָּבֵד**, cābhād (in Hithp. to*show oneself honoured; to boast oneself).**To lack,* **חֲסֵר**, khāsār.*To relax,* **רָפַח**, rāphāh (*to hang down the hands, &c.* Hithp. *to relax oneself; to be slothful*).*Service; work,* **מְלָאָכָה**, m'lāchāh (*lāāch*).*To be known or recognised,* **הִתְנַכֵּר**, hithnāccēr (*nācār, unus.* is *to be strange*: the notion of *contemplating, recognizing, &c.* comes from*that of looking at anything as strange).**To place* [יָצַב], yātsābh (in Hithp. *to stand firm or upright*).*Companion, friend,* **עֵן**, rēān.*Servant, slave,* **עָבֶד**, yē'bħēd (*yābhād, to work*).*Possessor, lord,* **בָּעֵל**, bā'vāl *.*Work,* **מְעַלְלָה**, mā'vālāl (only in pl.) *a, from עַלְלָה*.*Pure,* **זָהָם** or **זָחָם**, zāch or zāch.*Mean,* **חַשְׁךְ**, khāshūch (*pl. חַשְׁכִּים*); khāshāch, *to be dark*.*Garment,* **מַעַיל**, m'vāl (*māvāl*).

* Before an adjective or participle denoting quality, *bā'vāl* denotes the possessor of the quality; so that it may be translated by 'one who is.' See Example 3.

Exercise 35 (Hithpaēl).

a) 1 הַתְּרִפֵּס וּרְבָב רְעֵיךְ :
 2 טֹוב נְקָלָה וַיַּעֲבֶד לוֹ
 מִמְּתַכְּבֵד וְחַסְרִילָחִם :
 3 גַּם מִתְּרִפֵּה בְּמַלְאָכָתוֹ
 אֲחֵה הוּא לְבָעֵל מִשְׁחִית :
 4 גַּם בְּמַעְלָיו יַתְּנַכְּבַּד־גַּעַר
 אַסְּמִיךְ וְאַם יִשְׁרָפְּעָלוֹ :
 5 רְעֵעַ רְעֵעַ יֹאמֶר הַקְּנִיה וְאַזְלִיכְתָּו
 לוֹ אֹזֶן יְתַהְלֵל : 6 חַזְוִית
 אִישׁ כְּהֹיר בְּמַלְאָכָתוֹ לְפִנֵּי
 מֶלֶכִים יַתְּנִיצַּב בְּלִיזִינְצַּב
 לְפִנֵּי חַשְׁכִּים : 7 בְּפִים
 נִשְׁפְּכַתִּי וְהַתְּפִרְדוּ פָּלִים
 עַצְמֹתִי : 8 וַיְתִּפְשַׂט יְהוֹנָתָן
 אַתְּ-הַמְּעִיל אֲשֶׁר עַלְיוֹ :

1 hithrăppēs ḫ'rhăbh rēv̄ē- 360
 chā. 2 tōbh niklēh v'v̄e'bħed
 lō, mimmithcabbēd vākh̄sār-
 lākhēm. 3 gām mithrăppēh
 bhimlächtō ākh hū* l'bħăv̄āl
 măshkhīth *. 4 gām b'mā-
 lālāv yithnăccēr-nāv̄ār, im-
 zāch, v'im yāshār pōv̄ālō.
 5 răv, răv yōmār hăkkōnēh
 v'ōzēl lō āz yithhăllāl (p).
 6 khāzīthā išh māhīr bim-
 lächtō liphnē-m'lāchīm yith-
 yātstsābh (p), bāl-yithyātstsēbh
 liphnē kh̄shūccīm. 7 cāmmā-
 yim nishpăchtī v'hithpār'dū
 eōl-va'tsmōthāi. 8 väyyith-
 pashshēt Y'hōnāthān ēth-
 hämm'v̄il *shēr vālāv.

b) 1. Has he not boasted? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the robes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves (= were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (*inf. constr.* with **לָ**).

CHAP. IX. *Verbs with Gutturals.*§ 1. *Verbs with Pe guttural.*

The gutturals usually take a *Khateph* (36) instead 361 of simple *Sh'va*; a peculiarity which causes several

* 5, 3.

(361) changes in those forms of the verb in which one of the radical letters would regularly take *Sh'va*.

362 For verbs with a guttural for their *Pe* (or *first radical*), the following are the principal changes :

a) Where the first radical of the regular verb would take a *Sh'va* (without any preformative), a *Khateph* is substituted : usually (-:) *Khateph Pathakh*. Thus in the perfect of Kal the 2nd persons plural become (נִתְּמַנְּדָתָם נִתְּמַנְּדָתָם).

b) In the forms that take a preformative, the first radical of the regular verb takes *silent Sh'va*, and closes the syllable. In a verb *Pe guttural* the preformative usually retains the same vowel that the preformative of the regular verb has, and places the *Khateph* of the *same sound* under the first radical. Thus for נִי we should have נִי, יִ.

c) Since, however, *i* and *u* have no *Khateph* of their own sound, the *Khateph* of the *same class* (60, 61) is used: i. e. the *Khateph* of the *e*-sound (*Khateph Segol*) for *i*; that of the *o*-sound (*Khateph Kamets*) for *o*: and the vowel of the preformative is changed into the *short vowel from which the Khateph is derived*. (See Paradigm E.) Hence the changes will be (if we take נִ for the first radical and נִ for the preformative of the verb *Pe guttural*):

363

Regular Verb.

hăk- hik- hōk- hūk- נִ נִ נִ נִ נִ

Verb Pe guttural.

hă-kh^a hĕ-kh^e hō-kh^o hū-kh^o נִ נִ נִ נִ נִ

364 Sometimes, however, the first radical (especially if נִ) retains the *silent Sh'va*; but then the preformative takes the same short vowel that it would have taken if the first radical had taken its *Khateph*:

e. g. תְּחִמֹּד (tăkhmōd, *not* tikhmōd), יְחַבֵּשׁ (yěkh- (364) bāsh). Niph. נְחַפֵּךְ (něhpăch), *to change oneself*; Hiph. הְחַסֵּיר (hěkhśîr), *to cause to fail.*

The pupil should observe that the characteristic *ni-*, *hi-* of 365 *Niphal* and *Hiphil* passes, respectively, into *ně*, *hě* in verbs *Pe Guttural*.

When an accented affirmative (*i*, *āh*, *ū*) is added 366 to forms like נִעַמְדָ, *Yūm̄d*, the last vowel becomes moveable *Sh'va*, and the *Khateph* of the guttural is changed into its homogeneous short vowel: נִעַמְדָ, *Yūm̄d* (yāyāmdû); so נֶעֱזֶבָה, *nēyēzbāh*, *she is forsaken*.

There is, however, also a harder form that changes 367 the *Khateph* into *Sh'va*: e. g. יְחִזְקֵיָהוּ; but also יְחִזְקֵקָה.

Of the *Infinitive*, *Imperative*, and *Imperfect* of Ni- 368 phal, where the first radical would regularly be doubled (*hikkātēl*, *yikkātēl*), this doubling is omitted, but compensation made for it by using *Tsere* for the vowel of the preformative יְמַד (yēyāmēd).

- a) In the *Imperative* the vowel of the guttural is often changed 369 into *Segol*.
 - b) The *Imperfect A* begins regularly with the vowels $\check{e}-\underline{\epsilon}$ ():-:, or (with the hard combination) \check{e} (:-:). In verbs *Imperfect O* the pointing $\check{e}-\underline{\epsilon}$ (:-: :) is rare.
 - c) In *Hiphil* and *Hophal*, *Vav conversive of the Perfect*, by throwing forward the tone, causes a change of accent, and then $\check{e}-\underline{\epsilon}$ (:-: :) is changed into $\check{a}-\underline{a}$ (:-:).

Thus **העִמָּדָת** becomes **וְהַעֲמִידָת** (*h̄ešemādtā*, *v'hāmaidatā*).

- d) In the *Perfect of Hiphil* \bar{e} is sometimes changed into \bar{e}^a , and in *Perfect of Hophal* \bar{o} into \bar{o}^a ($\ddot{\text{v}}:\text{v}$ into $\ddot{\text{v}}:\text{v}^a$, and $\bar{r}:\bar{r}$ into $\bar{r}:\bar{r}^a$); the short vowel, supported by *Metheg*, being extended into the long vowel of the same class.

Table of the tense-roots and normal forms of תַּעֲלָם, to stand.

	Kal.	Niphal.	Hiphil.	Hophal.
370 <i>Perf.</i> 3 s.	וְמַד וְמַדָּה וְמַדְתֵּם'	nֶשְׁמַד (שְׁמַד) נֶשְׁמַדָּה נֶשְׁמַדְתִּי	הֶשְׁמַד (שְׁמַד) הֶשְׁמַדָּה הֶשְׁמַדְתִּי	הֹשְׁמַד הֹשְׁמַדָּה הֹשְׁמַדְתִּי
<i>Infin. constr.</i>	וְמוֹד	הֶשְׁמָדֵד	הָשְׁמָדֵד	הֹשְׁמָדֵד
<i>absol.</i>	וְמוֹד	נֶשְׁמָדָה	הָשְׁמָדָה	
<i>Imperat.</i>	וְמוֹד וִימְדִּי	הֶשְׁמָדֵד הֶשְׁמָדְדִּי	הָשְׁמָדֵד הָשְׁמָדְדִּי	(wanting)
	— kh ^a zāk khizkî			
<i>Imperf.</i> A)	yֶשְׁמָד tֶשְׁמָד tֶשְׁמַדִּי (2f.) eֶשְׁמָד (1) tֶשְׁמָדְנָה (or)	yֶשְׁמָדֵד tֶשְׁמָדֵד tֶשְׁמַדְדִּי eֶשְׁמָדֵד (1) tֶשְׁמָדְנָה	yֶשְׁמָדֵד tֶשְׁמָדֵד tֶשְׁמַדְדִּי ăš ^a mīd tֶשְׁמָדְנָה	yֹשְׁמָד tֹשְׁמָד tֹשְׁמַדְדִּי oš ^a mād tֹשְׁמָדְנָה
B)	yָקְהַמּוֹד tָקְהַמּוֹדִי			
	— yֶקְהֶזָּק tֶקְהֶזָּק tֶקְהֶזְקִי eֶקְהֶזָּק tֶקְהֶזְקָנָה			
<i>Partcp. act.</i>	וְמַדְ	nֶשְׁמַד	מָשְׁמָדֵד	מֹשְׁמָדֵד
<i>pass.</i>	וְמַדְ			

Verbs Pe Guttural (not including those with Pe Aleph).

371	To walk	הַלָּךְ	hālāch	To kill, to slay	הַרְגֵּן	hārāg
	To cast out or away	הַרְגֵּנָה	hādāph	To be dry, to be dried up, to be desolate	חַרְבָּה	khārābh
	To overthrow, ruin	הַפְּגַעַת	hāphāch	To devise	חַשְׁבָּן	khāshābh
	To break down, destroy	הַרְסָה	hārās	To desire, to covet	חַמְדָה	khāmād

<i>To train up</i>	חָנַךְ khānāch	<i>To bind up</i>	חֲבַשׁ khābhāsh (371)
<i>To cease, to forbear</i>	חָדַל khādāl	<i>To search out, explore</i>	חֲפֹשׁ khāphās
<i>To pass by *</i>	חָלַף khālāph	<i>To stand</i>	עָמַד yāmād
<i>To pity, to spare</i>	חָמַל khāmāl	<i>To dispose, to set in order</i>	עָרַךְ yārāch
<i>To draw out</i>	חָלֵץ khālāts †	<i>To be deep</i>	[עַמְקָעַ] yāmāk
<i>To be strong, violent</i>	חָזַק khāzāk	<i>To pass (a river, &c.)</i>	עַבְרָה yābhār
<i>To gird</i>	חָגַר khāgār	<i>To help</i>	[עַזְרָה] yāzār
<i>To be dark</i>	חָשֶׁךְ khāshāch	<i>To surround</i> ‡	עַטָּר yātār
<i>To want</i>	חָסֵר khāsēr	<i>To shut</i>	[עַצְרָה] yātsār
<i>To be ashamed</i>	חָפָר khāphār	<i>To leave</i>	עַזְבָּה yāzābh
<i>To search</i>	חָקַר khākār		

<i>Jealousy</i>	קִנְאָה kināh (decl. 12, b); kinnē ^a (Piēl), <i>to be jealous.</i>
<i>Heat, rage</i>	חִמָּה khēmāh (decl. 11), for y'khēmāh (ω) fr. yākhām.
<i>Man (vir)</i>	גָּבָר gē'bher (also <i>husband, warrior</i>); gābhār, <i>to be strong.</i>
<i>Vengeance</i>	נָקָם nākām (decl. 4, a); nākām, <i>to avenge.</i>
<i>Desire</i>	הָנִיה hāvvāh (hāvāh, <i>to breathe; to be.</i>)
<i>Trouble, distress</i>	צָרָה tsārāh (d ω); tsārār, <i>to tie up.</i>
<i>Enemy</i>	אוֹיֵב ôyēbh (properly [5, 1] fr. āyābh, <i>to hate.</i>)
<i>A charge</i>	מִשְׁמָרָת mishmē'rēth (α); shāmār, <i>to keep.</i>
<i>Maid-servant</i>	אַמְּתָה āmāh (irr.).
<i>Ox</i>	שָׂור shōr (<i>pl. sh'vārīm</i>), decl. 1.
<i>To vow</i>	נָדַר nādār.
<i>Gain, profit</i>	בָּצָר bē'tsār (bātsār, <i>to break; to gain.</i>)
<i>As, according as</i>	בָּאָשָׁר (= lit. <i>as what, secundum id quod</i>).

* Piēl = *to change*, as a garment; Hiph. *to change*.† Niph. *to be delivered.*‡ Piēl, *to crown.*

(371)	<i>River, the Nile</i>	יָאֵר	y'ôr.
	<i>By</i>	אֶצְלָה	êtsél.
	<i>Young cow</i>	פָּרָה	pârâh.
	<i>City</i>	עִיר	ûr (pl. עָרִים, ûarîm).
	<i>End, limit</i>	קַצְחָה	kâtséh.
	<i>Boundary,</i>	גְּבוּל	g'bûl (gâbâl, <i>to bound</i>).

Exercise 36.[Sentences with † prefixed, are not *complete sentences*.]

372 a)	1 קָנָה חֲמִתְגָּבָר וְلֹא יְחַמּוֹל בַּיּוֹם נְקָם: 2 לֹא יְרֻעֵב יְהֹוָה נֶפֶשׁ צְדִיק וְהַנּוּת רְשָׁעִים יְהַדָּף: 3 צְדִיק מִזְרָה נְחַלָּן: 4 וַיֹּאמֶר שָׁאוֹל בְּרוּכִים *	1 kinâh khâmâth-gâbhér (p), v'lô yâkhmôl b'yôm nâkâm. 2 lô yârtâ'ibh Y'hôvâh nêphesh tsâddîk; v'hâvvâth r'shâ'ûm yêh'dôph. 3 tsâddik mits- tsârâh nêkh'elâts(p). 4 väyyômér Shâ'ûl b'rûchîm âttém lâYhôvâh cî khâmâltêm ûâlai. 5 † lâh'a- dôph èth-côl-ôy'bhechâ mippânèchâ câshér dibbér Y'hôvâh. 6 lô-عָזָבְתֶם èth- âkhêchêm zeh yâmîn râbbîm ûâd hâyyôm hâzzeh; ûsh'mârtêm èth-mishmâr'èth mitsvâth Y'hôvâh flôh'chêm. 7 lô yûchâl † hânnâ'ûr lâعָ- zôbh èth-âbhîv. 8 v'shâchântî b'thôch b'nê Yisrâ'el; v'lô עֵזֶב èth-עָמִינִî Yisrâ'el.
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* Other reading: ברוכם.

† From yâchâl, *to be able* (5, 4).

9 נָהָר יְחִרְבּ וַיְבָשׁ :
 10 וַיְהִוְשַׁע הַחֲרִים אֶת כָּל־
 11 הַחֲרָם יְשִׁבֵּי הָעֵדָה :
 תְּחִרְמִים אָתָם לְאַתְכָּרָת
 לְהַמִּם בְּרִית : 12 לְאַתְחַמְּדוּ
 אִשָּׂת רֶعֶת וַעֲבֹדוּ וְאַמְתּוּ
 וַשְׁוֹרוּ וְחִמְרֹו וְכָל אָשָׁר
 לְרֶעֶךְ : 13 חָנַךְ לְפָעָר עַל־פִּי
 דָּרְכֶּךְ : 14 כִּי תִּתְחַפֵּל לְנִדְרָה
 לְאִיְהָה * בְּהָחְטָאת : 15 וְגַם
 בִּירוּשָׁלָם הַעֲמִיד יְהֹוָשָׁפָט
 מִזְהָלִילִים וְהַפְּהָנִים וּמִרְאֵשִׁי
 הָאָבוֹת לִיְשָׁרָאֵל לְמִשְׁפָּט
 יְהֹוָה וְלַרְיבָּן : 16 מַה־בְּפִצְעָה
 כִּי נָהָרָג אֶת־אֲחִינוּ :
 17 וְהַרְעֵב הָיָה עַל בְּלִפְנֵי
 הָאָרֶץ וַיַּפְתַּח יוֹסֵף אֶת־כָּל־
 אָשָׁר בְּהַסְׁדָה וַיְשַׁבֵּר לְמִצְרָים
 וַיַּחַזֵּק הַרְעֵב בְּאָרֶץ מִצְרָים :
 18 וַתִּעֲמֹדֵנָה אֵצֶל הַפְּרוֹת
 עַל שְׁפַת הַיָּאָר : 19 וְאֶת־
 הָעָם הַעֲבִיר אֶתָּנוּ לְעָרִים
 מִקְנָה גְּבוּלָנִצְרָים וְעַד־
 קְצָדוֹ :

9 nāhār yěkhérabb v'yābhēsh. (372)
 10 vīhōshūă̄ hěkhérîm ēth
 cōl-yōsh'bħē hāyāi. 11 hăkh-
 rēm tăkh̄rîm ḥ̄thām lō-
 thichrōth lāhēm b'rīth. 12 lō-
 thăkhmōd ēshēth rē'chā
 v'vābhđō vāmāthō v'shōrō
 vākhāmōrō v'chōl 'shēr l'rē-
 'chā. 13 khānōch lānnāvār
 vāl-pī dārcō. 14 cî thēkhđāl
 lindōr lō-yih'yēh bh'chā khēt̄.
 15 v'gām biyrūshālāim hē'v-
 mîd Y'hōshāphāt min-häll-
 viyyîm v'hāccōhānîm ūmērāshē
 hāābhōth l'Yisrāēl l'mishpāt
 Y'hōvāh v'lārībh. 16 māh-
 bētsă̄ cî nāh̄rōg ēth-ākhînū?
 17 v'hārāvābh hāyāh vāl cōl-
 p'nē hāārēts; vāyyiphtākh
 Yōsēph ēth-cōl-'shēr bā-
 hēm vāyyishbōr l'Mitsrāyim
 vāyēkhēzāk hārāvābh b'ērēts
 Mitsrāyim (p).
 18 vāltāvāmōd'nāh ētsēl hāp-
 pārōth vāl s'phāthī hāyōr.
 19 v'ēth-hāvām hē'v'bħīr ḥ̄thō
 lēvārîm miktsēh g'bħūl-
 Mitsrāyim v'vād-kātsēhū.

b) 1. He will not have compassion upon me. 2. This city shall be desolate without an inhabitant. 3. Thou shall not covet thy neighbour's house. 4. He will not desert his people.

* 'There shall not be.'

† 'Every thing in which there was corn.'

‡ The nom. is a *fem. noun pl.* (*the cows*).

- (372) 5. The queen will not desert her people. 6. They deserted their people. 7. Ye (*f.*) deserted. 8. We have not deserted our God. 9. I have not deserted this city. 10. The deserted ones (*m.*). 11. Ye (*m.*) shall not covet your neighbours' vineyards. 12. By coveting. 13. From deserting. 14. Being coveted (*f.*). 15. I will not desert this city. 16. Will ye (*f.*) desert these great cities? 17. A man shall leave his father and mother.

CHAP. IX. § 2. Verbs *Ayin Guttural* (g^2).

- 373 1. a) The middle radical, being a *Guttural*, of course, takes a *Khateph* where in the regular verb it has *Sh'va*. This is almost always $\bar{=}$, except after \check{o} , when it is naturally $\bar{\tau}$:
 b) This rule holds good also of those persons of the *Imperative of Kal*, where the *second radical* of the regular verb has *Sh'va*. The guttural then takes $\bar{=}$, and the preceding vowel *conforms to it*; that is, is $=$.

<i>Regular.</i>	<i>Ayin Guttural.</i>
kit'lū (קִטְלָע)	să <u>גַּדְעָן</u> (סָעַדְעָן)

- 374 2. The *Imperfect Middle A* prevails throughout; the *Imperative* also has \check{a} : but the *Infin. constr.* retains the *o* (the retention of which in *Imperf.* and *Imperat.* is a rare exception).

- 375 3. In the *heavy* (or *dageshed*) conjugations (*Piel*, *Pual*, *Hithpaēl*) the *general rule for compensation* would require a lengthening of the vowel, to compensate for the *Dagesh*, which the guttural *should* have, if it *could*.

But—

- 376 a) After $\bar{=}$, the characteristic *Dagesh* is *usually uncompensated* in the case of **ח**, **נ**, and **י**, and sometimes in that of **ש**. The *Dagesh* thus omitted is said to be *implied* or *implicit* (*Dagesh implicitum*).
 b) After $=$, the *Dagesh* is *always* merely *implied*.
 c) After $\bar{\tau}$, we find both (1) *Dagesh implied*, and

(2) a compensation of the *Dagesh* by a lengthening of the vowel in —. (376)

d) Middle **נ** always requires the *compensation*: i. e. a lengthened vowel.

	<i>Perf.</i>	<i>Infin. constr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partcp.</i>	
1 <i>Kal</i>	shākhāt	sh'khōt	sh'khāt	yishkhāt	shōkhēt	377
2 <i>Niph.</i>	nishkhāt	hishshākhēt	hishshākhēt	yishshākhēt	nishkhāt	
3 <i>Piel</i>	bērēch	bārēch	bārēch	y'bārēch	m'bārēch	
4 <i>Pual</i>	bōrāch	bōrāch	(none)	y'bōrāch	m'bōrach	
5 <i>Hithp.</i>	hithbā-rēch	(as perf.)	(as perf.)	yithbārēch	mithbārech	

Past Partcp. of Kal, shākhūt.

But besides Perf. Piēl *bērēch*, such forms occur as *ziyyām*, 378
bērāch, *cikhēsh*.

(NORMAL FORMS.)

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	<i>Kal.</i>	<i>Niphal.</i>
<i>Perf.</i>	shākhātāh	nishkhātāh
<i>Imperat.</i>	sh'khāt, shākhātī	hishshākhēt, hishshākhātī
<i>Imperf.</i>	yishkhāt, tishkhātī	yishshākhēt, tishshākhātī
	<i>Piel.</i>	<i>Pual.</i>
<i>Perf.</i>	bērēch (bērāch), bēr'cāh ziyām, ziyyāmāh cikhēsh, cikhāshāh	{ bōrāch (reg.) zūyām, zūyāmāh
<i>Imperat.</i>	bārēch, bār'chī z'yyōm, zāyyāmī	{ (none)
<i>Imperf.</i>	y'bārēch (reg.) y'zāyyām, t'zāyyāmī, t'zāyyāmnāh	y'bōrāch (reg.) y'zūyām, t'zūyāmī

(In the other conjugations, the only change to be remembered is the regular one of using a *Khateph*, when the middle radical would regularly have *Sh'va*.) 380

Vocabulary.

381 *To hunger*, רָעַב, rā'ābh.

To mock, לְעַג, lā'āg.

To slide, מָעַד, mā'ād.

To slay, שָׁחַת, shākhāt.

To loathe, גָּעַל, gā'āl.

To work, פָּעַל, pā'āl.

To taste, טָעַם, tā'ām.

To oppress, לְחַזֵּק, lākhāts.

To laugh, { צָחַק, tsākhāk.
שָׁחַק, sākhāk*.

To cry, { זָעַק, zā'āq.
קָעַז, tsā'āz.

To choose, בָּחַר, bākhār.

To traffic, סָחַר, sākhār.

To wax hot, בָּעַר, bā'ār.

To be shaken, רָעַשׂ, rā'āsh.

To be large, רָחַב, rākhābh †.

To dash, מַחַת, mākhāts.

To minister (as a priest),
[כְּהֵן] in Piēl, cihēn †.

To be clean, טָהֹר, tāhēr §.

To rebuke, גָּעַר, gā'ār.

Virgin, בָּתִילָה, b'thūlāh.

Daughter, בָּתָה, bāth.

To form, יִצְאַר, yātsār.

Leviathan, לִוְיָתָן, livyāthān.

A ship, אֲנִיָּה, *niyyāh (decl. 10).

A step, צָעֵד, tsā'ād (decl. 6, d.).

Ancle, קָרְסֶל, kārsōl.

Ancles (dual), קָרְסֶלִים, kār-süllā'yim.

Head-dress, turban, פֵּאָר, p'ēr (decl. 1, a), but *pl. constr.* pā'rē.

Bridegroom, קָהָתָן, khāthān, (decl. 4, c).

* In Piēl, *to play, to sport*.

† In Hiphîl, hirkhîb, *to enlarge*.

‡ Also = *to make splendid; al. to adjust*.

§ In Piēl = *to cleanse, to purify*.

Exercise 37.

1 וַיָּסֶף אֶל־אָבִיו וְאֶל־
אָחִיו וַיַּגְרֵבּוּ אָבִיו וַיֹּאמֶר
לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר
חָלַמְתָּ? 2 וַתַּרְעֵב בְּלֹא־
מִצְרַיִם וַיַּצַּעַק הַעַם אֶל־
פְּרֻעָה לְלִחְםָן: 3 וְאַתָּה
יְהֹוָה תְּשִׁקְלִמוּ תְּלֻעָנָה
לְכָל־גּוֹיִם: 4 שְׁם לוֹזֵת זֶה
צִרְתָּ לְשִׁקְדּוֹן: 5 כֹּן
אִישׁ רַמָּה אֶת־דְּרוּחָיו וַיֹּאמֶר
הַלֹּא מִשְׁחָק אָנִי: 6 בְּחָרָ
לְנוּ אֲנָשִׁים: 7 וְאַם רַע
בְּעִינֵיכֶם לְעָבֵד אֶת יְהֹוָה
בְּחָרֵיו לְכֶם הַיּוֹם אֶת־
תְּעַבְדוֹן אָם אֶת־אֱלֹהִים
אֲשֶׁר־עָבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר
בַּעֲבָר הַנָּהָר וְאַם אֶת־
אֱלֹהֵי הָאָמֵרִי אֲשֶׁר אַתָּם
שָׁבִים בָּאָרֶץ וְאַנְכִי
וַיְבִיתִי נְעָבֵד אֶת־יְהֹוָה:
8 טַעַמָּה פִּי טֻוב סְחוּרָה:
9 הוֹתָה בְּאֲנִיּוֹת סְוִירָה:
10 תְּרַדֵּבּ בְּעָדִי תְּחַתִּי וְלֹא
כְּמַעֲדוֹ קְרֵסְלִי: 11 אֲקָדָ

1 vāy'sappēr ēl-ābhīv v'ēl- 382
ěkhāv väyyiglār-bô¹⁸ ābhīv
väyyōmēr lô, māh hākh'lōm
hazzēh ^ashér khālāmtā (p)?
2 vāttirüabh cōl-ērēts Mits-
rā'yim väyyitslāk hāvām el-
Pärüdh lāllā'khēm (p).
3 v'āttāh Y'hōvāh tiskhāk
lāmō; tilüag l'chōl-gōyim.
4 shām² livyāthān zēh¹¹
yātsārtā l'sakhēk-bô *.
5 cēn-īsh rīmmāh ēth-rēyēhū
v'āmār halō m'sakhēk ānî?
6 b'khār-lānū ^anāshim.
7 v'im rāy b'zénēchēm lā-
yābhōd ēth-Y'hōvāh bāk'rū
lāchēm häyyōm ēth-mî thā-
yābhōdūn, im ēth-^Elōhîm
^ashér-^abh'dū ābhōthēchēm
^ashér bēlē'bhēr hānnāhār, v'im
ēth-^Elōhē hā'mōrî [the Amo-
rites] ^ashér ḥattēm yōsh'bhim
b'artsām; v'ānōchî ūbhēthî
nāyābhōd ēth-Y'hōvāh.
8 tāyāmāh cî tōbh sākhrāhh.
9 hāy'thāh† cā'niyyōth sōkhēr.
10 tārkhībh tsāyādī thākhtāi
v'lō^a māyādū kārsullāi. 11 ačh

* Or **לִשְׁחָק**, *Tsere* being changed into *Segol* on account of *Makkeph*: **בָו**, *in it*, i. e. *in the sea*.

† *She was*, 3rd sing. form of *hāyāh*.

(382) אֲלֹהִים יְמַחֵץ רָאשׁ אַיְבֵי
 קָדְקָד שָׂעֵר מִתְהַלֵּךְ
 בְּאַשְׁמִיו: 12 תְמַחֵץ רֶגֶל
 בְּדָם לְשׁוֹן כְּלַבְיךְ מַאֲיִבִים
 מִנְהָוָה: 13 הוּא אַשְׁר כְּהֻזְבָן
 בְּבִית אַשְׁר-בְּנָה שְׁלָמָה
 בְּיְרוּשָׁלָם: 14 בְּחַתּוֹ יְכָהּוּ
 פְּאַר: 15 וַיְהִי הַקְּבָר אֲשֶׁר
 תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אַתֶּם
 לְכָהּוּ לִי:

^Elōhîm yimkhâts rōsh ōy'bhāv
 kōdkōd sē'âr mithhâllêch
 bâ'shâmâv. 12 timkhâts
 râgl'châ b'dâm l'shôn c'lâ-
 bhê'châ mēoy'bâhîm minnêhû *.
 13 hû^a 'shér cihén bâbbâyith
 'shér-bânâh † Sh'lômôh
 biy'rûshâlêm. 14 cěkhâthâh
 y'câhén p'ér. 15 v'zeh hâddâ-
 bâr 'shér tâ'âséh ‡ lâhém
 l'kâddâsh ôthâm l'châhén lî.

Parse the following forms, and explain their formation.

יטהר: טהר: לטרר בית יהוה: טהרת: מטרר:
 טהר: ויטהרו: חטהר:

b) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (m.). 3. Playing (*partcp. f. sing.*). 4. I will choose their ways. 5. Thou (m.) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye (f.) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (m.). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye (m.) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke¹⁸ the lad.

* From it = some of it: l'shôn is *nom.*, and the verb 'shall get' is to be supplied (*Hengstenberg.*).

† Built.

‡ Thou shalt do.

CHAP. IX. § 3. *Verbs Lamed Guttural.*

In these verbs either

- a) the final syllable keeps its regular vowel, with 383 *furtive Pathakh* under the guttural :
- b) or the final syllable exchanges its regular vowel for *Pathakh*.
- a) ī, ö, ü (the strong immutable vowels are always retained).
- b) ö is *retained* in the *Infin. constr.*
ö (being merely lengthened by the *tone*) is *changed* into ā in the *Imperat.* and *Imperf.* of *Kal.*
- c) 1. ē (when it is the regular vowel of the last syllable) is sometimes *retained*, sometimes changed into *Pathakh*.
2. Usage, however, makes a distinction in these forms : thus

In the *Partcp. Kal* and *Piel* מִשְׁלַח, שִׁלְחוּ is the exclusive form, and the full *Pathakh* first appears in the *constr. state* מִשְׁלָח, שִׁלָּחוּ.

In the *Imperf.* and *Infin.* *Niph.*, and in the *Perf. Infin.* and *Imperf. Piēl*, the form with ā is employed at the beginning and in the middle of a period ; that with ..., at the end, and in *Pause* : e. g. יִנְרֹעַ; it is diminished, and עֲנֹרֶעַ; יִבְקֹעַ; he cleaves, and יִבְקֹעַ; בְּלֹעַ, to swallow. It may further be observed that the *Infin. absol.* retains *Tsere*, the *Infin. constr.* does not.

The guttural here has simple *Sh'va*, whenever the 384 third radical regularly takes it (because being *Sh'va* quiescent it can remain under a guttural) : e. g. שְׁלַחַת. But in the second fem. sing. of the *Perf.* a *helping-Pathakh* takes its place : e. g. שְׁלַחְתִּי.

385 [A compound *Sh'ra* (or, *Khateph*) occurs in (1) a few examples of plur. 1 of Perf. when the tone is thrown forward; (2) before the suffixes *chā*, *chēm*, *chēn*].

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
386 1 <i>Kal</i>	shäläkh	sh'löäkh	sh'läkh	yishläkh	shöläkh
	2 <i>Niphal</i>	nishläkh	hishshä-läkh	hishshä-läkh	yishshäläkh
	3 <i>Piel</i>	shilläkh	shälläkh	shälläkh	y'shälläkh
	4 <i>Pual</i>	shülläkh	shülläkh	(none)	y'shülläkh
	5 <i>Hiphil</i>	hishlïäkh	häshlïäkh	häshläkh	yäshlïäkh
	6 <i>Hoph.</i>	höshläkh	höshläkh	(none)	yöshläkh
	7 <i>Hithp.</i>	hishtäl-läkh	hishtäl-läkh	hishtäl-läkh	yishtälläkh

Partcp. Pass. of *Kal*, shälüäkh. Infin. absol. (*Kal*), shäläkh; (*Niph.*), nishlöäkh; (*Piel*), shälläkh; (*Hiphil*), hashlëäkh.

Kal Perf. shäläkh, shäläkhät (2 f.); and so in the other conjugations, -äkhät for äkht.

Imperat. sh'läkh, shilkhî, &c.

Imperf. nishläkh, tishläkh'näh; and so in the other conjugations, -äkhnäh.

Hiphil Imperf. yäshlïäkh, täshlikhî, täshläkh'näh.

Vocabulary.

387 To forget, שָׁכַח, shächäkh.	To expire, עָגַע, gäväy.
To hear, עָמַד, shämäy.	To devour, עָלַב, bäläy.
To forgive; to pardon, סְלַח,	To sow, plant seed, זָרַע, zäräy.
säläkh (with ל).	To slay, טָבַח, tähhäkh.
To be satisfied, שָׁבַע, sâbhäy*.	To bud, פָּרַח, päräkh.
To swear, שָׁבַע, shâbhäy†	To rend, קָרַע, kâräy.
(prop. by seven victims).	To open, פָּתַח, pâthäkh.
To sacrifice, זָבֵח, zâbhäkh.	

* In Hiphil, to make satisfied; to satisfy.

† In Niphal, to bind myself by oath; to swear, promise with an oath.

Good (or *ill*) *deed*; *benefit*, **גָּמֹל**, g'mûl (decl. 1).

Iniquity, **עַוֹן** or **עֲוֹן**, ȳāvôn or ȳāvōn.

Diseases, **תְּחִלּוֹאִים**, tâkhlu'îm (khâlâh, *to be sick*).

Eagle, **נְשֵׁר**, nêshér (decl. 6, a), *pl. c.* nishrê.

Youth, **גַּעֲזִירִים**, n'ŷârîm.

To look, **שָׁקָף**, shâkâph *. **נְבָט**, nâbhât.

Groaning, **אַנְקָה**, **אַנְקָה**, ^anâkâh (*constr.* īnkâth).

Prisoner, **אָסִיר**, asîr (âsâr, *to bind*). (387)

Thin, **דָקָה**, dâk (f. **דָקָה**, dâk-kâh).

Full, **מַלְאָה**, mâlâh, f. (mâlâh, *to be full*).

Rank, *luxuriant*, **בָּרִיא** (pl. f. **בָּרִיאָת**); bârâ, *potuit*.

Ears of corn, **שְׁבָלִים**, shib-lîm.

Vine, **גֶפְן**, gêphén.

Vine-shoots, **שְׂרִיגִם**, sârîgim.

Pit, **בָּור**, bôr (bûr, *to cleave*), *pl.* bôrôth.

Height, **מָרוֹם**, mârôm.

1. The word **עַדִי** is twice construed ‘*mouth*’ in the English 388 Bible. Gesenius construes it ‘*age*,’ the Septuagint, ‘(*thy* desire’ (ἐπιθυμίαν).

2. *The death*, **תְּמוֹתָה**, t'mûthâh (*death*, from mâvâth), only in *ben t'mûthâh*, *a child of death* = *one who is condemned to die*.

Exercise 38.

a) 1 **בְּרָכִי נְפָשִׁי אֶת־יְהֹהָה** : **וְאֶל־תְּשַׁבְּחִי כָּל־גָּמֹלוֹ:** **הַסְלִיחָה לְכָל־עֻגְנִci הַרְפָּא** **לְכָל־תְּחִלּוֹאִci :** **הַפְּשִׁבעָה בְּטוֹב עָדִיך תְּתִחְדַּשׁ בְּנֶשֶׁר** **בְּעוּרִיכִי:** 2 **פִּידְחָשְׁקָוֹפָה**

1 bâr'chî nâphshî ēth-Y'hôvâh, 389 v'âl-tishe'khî côl-g'mûlâv : hâssoléâkh l'chôl-ȳâvônêchî ; hârôphê * l'chôl-tâkh'lûâ-y'chî : hâmmâsbîâ bâttôbh ȳ'edyâch ; titkhâddesh can-nêshér n'ŷârây'chî. 2 cî-hishkîph mim'm'rôm kôdshô

* In Hiphîl.

† *Who healeth*, rôphê, partcp. Kal act. of râphâ.

(389) **מִמְרוֹם קָרְשׁוּ יְהוָה מִשְׁמִים**
אֶל־אָרֶץ הַבֵּית: לְשָׁמֶעֶן
אֲנָקָת אָסִיר לְפִתְחָה בְּנֵי
תְּמוֹתָה: ۳ וְתִבְלֻעָה
הַשְׁבָּلִים הַרְקּוֹת אֵת שְׁבָעָה
הַשְׁבָּלִים הַבְּרִיאוֹת
וְהַמְלָאוֹת: ۴ טְבָחָה טְבָחָה:
וּבְגַפְנוּ שֶׁלֶשֶׁה שְׂרִינָם וְהִיא
כְּפָרָתָה: ۶ וַיֵּשֶׁב רָאוּבוֹן
אֶל־הַבָּור וְהַפָּה אַיְזִיכּוֹף
בָּבּוֹר וַיָּקָרְעַ אֶת־בְּנָדִיו:

Y'hōvāh; mishshāmā'yim
 ēl-ě'rēts hibbît; lishmōā' ū ēn-
 kāth āsîr, l'phättēākh b'nē
 th'mūthāh. 3 vāttibhlă'u'nāh
 hăshshibbōlîm hăddăkkôth
 ēth shéhbă' ū hăshshibbōlîm
 hăbb'rîoth v'hămm'lēoth.
 4 t'bħōākh tē'bħākh.
 5 ūbhäggē'phēn sh'lōshāh sā-
 rîgim v'hî' ch'phōră'khāth.
 6 väyyâshâbh R'ûbhēn ēl-
 hăbbôr v'hînnâh ên-Yôsēph
 băbbôr; väyyikră' ū ēth-
 b'gādāv.

- b) 1. And Joseph took an oath of the children of Israel.
 2. The land which Elohim swore to Abraham, to Isaac, and to
 Jacob. 3. And Jacob expired. 4. He will offer-sacrifices.
 5. I have planted the house of Israel. 6. Every herb seeding
 seed. 7. Ye shall sow the land. 8. Ye shall not sow the land.
 9. Seed is sown. 10. The seed sown. 11. I have sown my
 seeds. 12. To sow seeds. 13. Thou wilt sow thy land.
 14. The opened door. 15. I will open the door. 16. Opened
 (fem. sing.).

CHAP. X. § 1. Use of the Accents as Stops*.

(Before the pupil proceeds to the *Weak Verbs*, he may pay some further attention to the accents, which will henceforth be added. For their names and forms, see 85.)

- 390 In the Hebrew Bible the verses are usually divided into two major divisions. The end of the whole verse is marked by Silluk with two dots (׃) called Soph Pasuk. The middle of the verse, or, as it is properly, the end of the first major division, is marked by Athnakh or Merka Mahpachatum.

* From Dr. McCaul's Primer.

GENESIS i. 1.

בראשית ברא אלהים את השמים ואת הארץ: b'rēshîth' bārā' 'elohîm 391
in the beginning created God
êth hâsh-shâmâ'yim v'êth hâa'rêts
the heavens and the earth

PSALM ii. 1.

לְפָה רַגְשׁו גּוֹיִם lām'māh rāg'shū' gōyim' ?
wherefore rage peoples
וְלֹא מִים יְהִגְדֵרִיק : ûl'ummîm yeh'gû-rîk ?
and nations imagine vanity

PSALM iv. 5.

רָגֶזׁ וְאַל־תִּחְטֹאֵי
אָמְרוּ בְּלִבְכֶם עַל־מִשְׁכָבְכֶם
וְדַמּוּ סָלָה:

rigzû v'âl tékhetâû
 be troubled and not sin
 imrû bhillbhâbhchém yâl-mishcâbh-
 speak in your heart upon your bed
 chém v'dommû. sêlâh.
 and be still. Selah.

PROVERBS x. 1.

מִשְׁלֵי שְׁלֹמֶה	mishlē Sh'lōmōh the proverbs of Solomon
בָּן חֲכָם יְשַׁמְּחָ אָבִיו	bén khāchām y'sāmmākh ābh a son wise rejoiceth a father
בָּן כְּסִיל תַּוְתַּתְּ אִמּוֹ:	ûbhēn c'sîl tūtgăth and a son foolish the heaviness imwô of his mother

The lesser subdivisions are marked by the distinctive accents of less power, as in Gen. i. 1. *In the beginning, God created.* After the word *beginning* there is a pause. This pause is expressed by a Tiphkha. This system of interpunction is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בְּרָאשִׁית is separated from the following word בְּרָא, whereas this word has a conjunctive accent, because the verb is naturally connected with its nominative אלֹהִים. This latter word אלֹהִים has again a distinctive, which separates it from the following word. It might appear that a

- (392) pause after the word *God* is misplaced; but it is the strictly logical division of the sentence. 1. *The fact of creation.* 2. *The things created.* It also lays the emphasis upon *God* as the Creator. *In the beginning, created God—the heavens, and the earth.* In the second example, the verb and nominative נָשָׂא נָעַם are connected in the same way by a conjunctive accent. But in the second member, the similar connection between the verb and accusative is noted by a line between the words, which is called Makkeph. In this case the first word יְהִנּוּ has no accent. The small perpendicular line to the left of the Segol is called Metheg (48), and shows that ' is a separate syllable.
- 393 In placing the accents, the first step is to place the Silluk at the end of the verse or sentence, just as in English the full stop is the most important. The next, is to place the Athnakh, and then the various minor distinctives. The whole verse is looked upon as a territory under the dominion of Silluk, though his immediate domination extends only to Athnakh. The dominion of Athnakh extends to the beginning of the verse. The nearer any minor distinctive is to Silluk or Athnakh, so much the less is its distinctive power. The accents are not selected arbitrarily, but have a regular order of consecution. SILLUK has next to it *Tiphkha*, then *Zakeph*. ATHNAKH takes next to it *Tiphkha*, then *T'bhira*, then *Zakeph*, then *Segolta*. *Segolta* takes *Zarka R'bhaia*. *Zakeph* takes *Pashta, R'bhaia*, &c.

- 394 The Conjunctives or Servants are also subject to rule, according to which they have their peculiar masters—

<i>Munakh</i> serves	<table border="0"> <tr> <td>Athnakh</td><td rowspan="3">Mercha serves</td><td>Silluk</td></tr> <tr> <td>Segolta</td><td>Tiphkha</td></tr> </table>	Athnakh	Mercha serves	Silluk	Segolta	Tiphkha
Athnakh	Mercha serves	Silluk				
Segolta		Tiphkha				
Zakeph katon		Pashta				
R'bhaia		Zarka				
Zarka		T'bhira				

Darga serves *T'bhira*. *Kadma* serves *Geresh*.

ESTHER vi. 1—4.

א בְּלִילָה הַהְוָא נְדָה שְׁנָת
 הַמֶּלֶךְ יִאֱמֹר לְהַבֵּיא אֶת־
 סְפִּירָה הַזְּכָרָנוֹת דְּבָרִי
 הַיָּמִים וְיָמֵינוּ נְקֻרָאִים לְפָנֵינוּ
 ב הַמֶּלֶךְ: וַיְמִצְאָה כְּתִיב אֲשֶׁר
 חָגֵיד מְרַדְכִּי עַל־בְּנַתְנָא
 וּתְרַשׁ שְׁנִי סְרִיסִי הַמֶּלֶךְ
 מִשְׁמְרִי הַסְּפָף אֲשֶׁר בְּקָשׁוּ
 לְשָׁלַח יָד בְּמֶלֶךְ
 ג אֲחַשְׁוֹרֹשׁ: וַיֹּאמֶר הַמֶּלֶךְ
 מִה־בְּנֵעֶשֶׂה יִקְרָר וְגִדְוָלה
 לְמִרְדָּכִי עַל־זָהָה וְאַמְרוֹגִי
 גָּעָרִי הַמֶּלֶךְ מִשְׁרָתִיו
 לְאַנְعָשָׂה עַמּוֹ דָּבָר:
 ד וַיֹּאמֶר הַמֶּלֶךְ מַיְ בְּחַצֵּר
 וְהַמּוֹן בָּא לְחַצֵּר בֵּית־
 הַמֶּלֶךְ הַחִיצוֹנָה לְאָמֶר
 לְמֶלֶךְ לְתַלּוֹת אֶת־מִרְדָּכִי
 עַל־דָּעַץ אֲשֶׁר־דָּבֵר לוּ:

- 1 Bāllā'y'lāh hăhñ' nād'dāh sh'nāth (394)
In the night the same fled the sleep
hămūn'lech väyyō'mér l'hābhî' ēth-
of the king and he said to bring the
sē'phér häzzichrōnôth' dibbré'
book of the records the words of
häyyāmîm' väyyiyû'nikrāim' liphnê'
days and they were read before
- 2 hămm'lech. väyyimmâtsé' cāthûbh'
the king, and it was found written
ashér higgid' Mōrd'chái' yāl-Bigthâ'nâ
that had told of
vāth' rēsh sh'né sā'rîsé' hămm'lech
and two chamberlains of the king
mishshom'rē' hässaph' ashér
of the keepers of the threshhold who
bikshû lishlōakh yād bămm'lech
sought to send a hand on the king
- 3 akhăshvérôsh. väyyōmér hămm'lech
Ahasuerus. and said the king
măh-năy'asāh y'kār ug'dûlāh
what hath been done honour and dignity
l'Mōrd'chái yāl-zeh, väyyōm'rû
to for this and they said
nā'yaré' hămm'lech m'shār'thāv
the young men of the king his servants
lō-nā'yasāh' yimnô dâbhâr'.
not have been done with him a thing.
- 4 väyyōmér hămm'lech mî bhékhatser
and he said the king who in the court
v'Hāmān bā lăkhâtsâr
and Haman was come to the court
bêth-hămm'lech hăkhîtsônâh lémôr
of the house of the king the outer to say
lămm'lech lithlôth ēth-Mōrd'chái
to the king to hang Mordecai
yāl-hâgêts ashér-hêchîn
upon the tree which he had prepared
lô.
for him.

Note 1. v. 2, over the *Vav* in אֲחַשְׁוֹרֹשׁ there is an asterisk. 395
If the reader looks to the foot of the page (in a Hebrew Bible)

(395) he will find the Hebrew letters ר שׁ א נ, which signifies that in another copy the last syllable of Ahasuerus is written without a *Vau*. נ א are the initials of נ סחָא אַהֲרֹנָא, *another copy*.

Note 2. In verses 3 and 4, the הַמְלָךְ has in appearance two accents, but in reality only one. *Pashta* being postpositive, must be placed over the last letter. But as not the last syllable, but the penultimate has the accent, it is repeated in order to show the tone-syllable.

Note 3. In verse 3, the word וַיֹּאמֶר, and in verse 4, the word הַחִיצוֹנָה has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

Note 4. In syllables like שְׁנִית in verse 1, the accent is placed as if *Sh'va* formed a syllable. This is also the case with the compound *Sh'vas*.

RUTH iii. 5.

וַתֹּאמֶר אֲלֵיהֶם כִּי אָשֶׁר-
vättōmér ēlēah cōl əshér-
and she said to her all that
תָּמִרְיָה אָעַשָּׂה:
tōm'rī ēlai əyes̄eh
Thou wilt say to me I will do

396 After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them אַלְיָהִי, which, with the points written in the text, make אַלְיִ, ē-lai, *to me*. This is said to be k'ri (*read*), though not k'thībh (*written*). The transcriber had omitted the three consonants; and though the Jewish tradition was, that they ought to be a part of the text, they did not dare to put them in, but noted them at the foot of the page. This example shows what is meant by the words k'ri and k'thībh; k'thībh is *written*, and applies to the word as it stands in the text; k'ri signifies *read*, and refers to the reading at the foot of the page, which the Jews prefer. Verse 12, there is an example of a word written, but not read.

וְעַתָּה כִּי אָמַנָּם כִּי אָמַן v'yāttāh cī əmnām cī
and now that it is true that
נָאֵל אָנֹכִי gōēl ānōchī
a redeemer am I

Here the fifth word **אָם** has no vowel. The masoretic note 397 at the foot of the page is **כְתִיב וּלֹא קָרֵי**, k'thibh v'lo k'r'i, *written, but not read*. Here the two letters were put in, and though the Jews consider them as no part of the text, they suffer them to remain. These two examples serve to show the scrupulosity with which the Jews copied their manuscripts. The word **גַּנְגָּל** also has a reference to the foot of the page, which tells us, that in other copies the Gimel has not got a Dagesh.

CHAP. XI. § 1. *Verbs Double Ayin (ׂׂy).*

Example **סַבַּב**, *sābhābh*, *to go about*. Paradigm: Appendix E, [pp. 17, 18.

Short Paradigms.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 <i>Kal</i>	sābh	sōbh	sōbh	yāsōbh (yissōbh)	sōbhēbh	398
2 <i>Niph.</i>	nāsābh	hissābh	hissābh	yissābh	nāsābh	
3 <i>Poēl*</i>	sōbhēbh	sōbhēbh	sōbhēbh	y'sōbhēbh	m'sōbhēbh	
4 <i>Poal</i>	sōbhābh	sōbhābh	(none)	y'sōbhābh	m'sōbhābh	
5 <i>Hiph.</i>	hēsēbh	hāsēbh	hāsēbh	yāsēbh (yāssēbh)	mēsēbh	
6 <i>Hoph.</i>	hūsābh	hūsābh	(none)	yūsābh (yūssābh)	mūsābh	

Past Partcp. of Kal, sābhūbh.

Normal Forms.—(No irregularity in the other conjugations.) 399

	1 Perf.	3 Imperat.	4 Imperf.	
1 <i>Kal</i>	sābh	sōbh	yāsōbh	yissōbh
	sāb'bāh	sōb'bî	tāsōb'bî	tiss'b'hî
	sābbō'thā	sūbbēnāh	t'subbēnāh	tissōbh'nāh
2 <i>Niphal</i>	nāsābh	hissābh	yissābh	
	nāsāb'bāh	hissābbî	tissā'bbî	
	n'sābbō'thā	hissābbēnāh	tissābbēnāh	

* This conjugation and its Passive are called here *Poēl*, *Poal*, instead of *Piel*, *Pual*, because they have the vowels ē—ē, ā—ā, instead of i—ē, ū—ā.

(399)

	1 Perf.	3 Imperat.	4 Imperf.	
3 Hiphil	hēsēbh	hāsēbh	yāsēbh	yāssēbh
	hēsēb'bāh	hāsēb'bī	tāsēbbī	
	h̄sibbōthā	h̄sibbēnāh	t̄sibbēnāh	
6 Hoph.	hūsābh		yūsābh	yūssābh
	hūsāb'bāh	(none)	tūsāb'bī	
	hūsābbōthā		tūsābbēnāh	

Imperf. with *Vav conversive* (*Kal*) vāyyāsōbh; (*Hiph.*) vāyyāsēbh.

400

- a) The principal irregularity of these verbs is this, that before an *afformative* the two *identical* letters of the root are pronounced as one, *doubled by strong Dagesh*, and that, even when a *full vowel* would regularly stand between them: סְבָבִי for סְבָבִ.
- b) When there is no *afformative*, the final consonant is *thrown away*: סְבָ (since סְבַ is impossible).
- c) Those forms are *not contracted*, which contain unchangeable vowels, or a *Dagesh forte*; as, סְבָבָ, סְבִיבָ, סְבֻבָ.

401 The stem, which is thus rendered monosyllabic, takes, throughout, the vowel which the full form would have in its *second* syllable; as, indeed, even in the regular verb, it is this vowel that characterizes the form: e. g. סְבָ for סְבָבָ; *Infin.* סְבָבָ for סְבָבָ; *Hiph.* הַסְּבָבָ for הַסְּבָבָ (comp. note on 5).

402 When the *afformative* begins with a consonant (בְּ, תְּ), a vowel is inserted before it, in order to render audible the *Dagesh* of the final radical. This vowel in the Perf. is אַ, in the Imperat. and Imperf. אֶ: e. g. סְבָבָתְּ, Imperf. תְּסִבְבִּינָה (sābbō'thā, t'subbēnāh).

403 The preformatives of *Imperf. Kal*, *Perf. Niphal*,

and of *Hiphil* and *Hophal*, which, in consequence of (403) the contraction, stand in a simple syllable (יִסְבֶּב instead of יִסְבֵּב), take, instead of the *short* vowel of the regular form, the corresponding *long* one. Hence, *Imperf.* יִסְבֶּב for יִסְבַּב = *Imperf. Middle A*, *Hiph.* הַסְבֵּב for הַסְבָּב, *Infin.* יִמְרֶר for יִמְרָר; *Hoph.* הַסְבֵּב for הַסְבָּב. This long vowel (except י in *Hophal*) is changeable †.

There is still another mode of constructing these forms (the 404 common one in *Chuldee*), which consists in a *sharp* pronunciation of the first syllable and a consequent doubling of the *first* radical by *Dagesh*: e. g. *Imperf. Kal* יִסְבֶּב for *Imperf. Hiph. Hiph.* יִתְיַתְּם for *Hoph. Hoph.* יִכְתַּת for יִכְתָּת. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as يִקְדֹּשׁ, they bow themselves (from קָדֵד), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels ה and ו: e. g. תְּצַלְנָה (from צָלֵל). The Paradigm exhibits this form by the side of the other in *Imperf. Kal*.

- a) The *tone* has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel (āh, ī, ī), but remains before them on the stem-syllable, as סְבִּב.
- b) Before the other afformatives, it rests upon the

† Many of these contractions are founded on more ancient forms than those of the regular verb. Thus يִسְבֶּב stands for يִסְבֵּב, with ā under the preformative, as in the regular Arabic form (Hebrew يִקְטַל, from קָטֵל); the ā appears also in verbs *Peguttural*, especially in verbs *Pē Aleph* and *Ayin Vav*). *Hiph.* has in the contracted stem-syllable the shorter and more original ē (like the Aram. אֲקַטֵּל, see Ges.); *Perf. Niph.* يִסְבֶּב for يִסְבַּב; *Niph. Niph.* נִסְבֶּב for نִسְבַּב; *Imperf. Niph.* يִסְבֶּב for يִסְבַּב: comp. يִקְטַל. See Ges.

(405) inserted syllables *ō* and (*וֹ*) *ē* (except in the case of **תָּמַם**, **תִּנְחַזֵּק**, which always take the tone); and in consequence of this the vowels of the word are shortened, as **הַסְבָּה**; **תַּסְבִּיןָה**, **תַּסְבִּיבָּה**, but **הַסְבּוֹתָה**.

406 Instead of *Piel*, *Pual*, *Hithpaēl*, and in the same signification, is found, in numerous verbs of this kind, the unfrequent conjugation called (from its vowels *ō—ē*) *Poēl*, with its Passive and Reflexive: e. g. **עֲוִילָה**, *to treat one ill*, Pass. **עֲוִילָל**, Reflex. (from **עַלְלָה**): in some is found the rare conjugation (so called from its form and vowels) *Pilpel*, as **גַּלְגָּלָל**, *to roll*; **הַתְּגַלְגַּלָּה**, *to roll oneself* (from **גַּלְלָה**); Pass. **עַשְׂעַשְׁׂה**, *to be caressed* (from **עַשְׁׂשָׁה**). They are inflected regularly like *Piel*.

ADDITIONAL REMARKS (for reference).

407 a) *On Kal.*] Some further peculiarities are:

- 1) *Perfect* with *Kholem*.
- 2) *Infin.*, *Imperat.*, and *Imperf.* with *Pathakh*.

 The *Kholem* of the *Infin.*, *Imperat.*, and *Imperf.*, being a changeable vowel, is written defectively (with a few exceptions principally in the later writers), and shortened into *Kamets Khateph* or *Kibbutz*, whenever it loses the tone; as *Infin.* **רֹא**, *to rejoice* (Job), with suffix **בְּחַקּוֹ**, *when he founded*; *Imperat.* **חִנְנֵי**, *pity me*; *Imperf.* with *Vav convers.* **וַיְסַבֵּבּ**, with suffix **וַיְשַׁדֵּם**, *he lays them waste*.

b) *Niphal.*] Besides the most usual form with *Pathakh* in the second syllable, as given in the Paradigm, there is another with *Tsere*, and a third with *Kholem* (analogous to **יָרָא**, **קָטַל**, **יָנַל**), extending through the whole conjugation: (1) e. g. *Perf.* **נִקְלָה** (also **נִקְלָה**), *it is a light thing*; *Infin.* **הַמְּסַבֵּךְ**, *to melt*; *Partcp.* **נִמְסָךְ**, *wasted away*. (2) **גַּנְלֹף**, *they are rolled together*; *Infin. absol.* **הַבּוֹזֶה**, *be*

plundered; Imperat. תְּהַרְמָא, *take yourselves up; Imperf.* (407) תְּהַדְמִי.

c) *Hiphil and Hophal.*] (1) Instead of *Tsere* the final syllable has sometimes *Pathakh*, especially with gutturals, as הַמָּר; *Infin.* הַבָּר, *to cleanse*; (2) but also without a guttural, as הַדָּק; *Plur.* הַסְּבָבוֹ; *Partcp.* מַצָּל, *shadowing*.

The *Imperfect* with *retracted tone* takes the form יַסְךְּ, [>] he protects; יַיְגַּל, and he rolled.

It may be remarked in general, that verbs *Double Ayin* are 408 very nearly related to verbs *Ayin Vav*, as appears even from the similarity in their conjugations, which are parallel throughout.

In form the verb עַע is generally *shorter* than the other (comp. בְּקִים and יְקִוּם). In some cases they have precisely the same form as in the *Imperf. convers.* of *Kal* and *Hiphil*, in *Hophal*, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other: e. g. יַרְזֵן for יְרַזֵּן, *he rejoices*.

Along with the contracted forms there are found, especially 409 in certain conjugations and tenses, others which are wholly regular: e. g. *Perf. Kal* בְּזֹנוּ, *to plunder*, *Plur.* בְּזֹנוֹת (also בְּזֹנוֹת); *Infin.* סָבָב and סָבָב; *Imperf.* יְחִנֵּן, *he is gracious*, elsewhere יְחִין. *Hiph.* חֲרֵנֵן, *Imperf.* יְרֵנֵן, *he will rejoice* (which is never contracted); *Partcp.* מַשְׁמִים, *astonished*. Sometimes the full form appears to be emphatic.

Although the afformatives here do not attract the tone, yet it 410 is thrown on them when suffixes are appended, as סָבָנוּ, סָבָבוּ.

Before *Dagesh, Kholem* in the *Imperf.* becomes *Kibbutz*, less frequently *Kamets-Khatuph*; *Tsere* in *Hiph.* becomes *Khirkh* (after the analogy of תְּסֻבִּית, תְּסֻבִּינה); the preformatives then, in place of the full vowel, take *Sh'va*: e. g. יְסֻבֵּנוּ, יְסֻבֵּנוּ; *Hiph.* יְסֻבֹּהוּ.

Vocabulary.

411 <i>To curse</i> , אָרַר, ārār.	<i>To cover, conceal; to protect</i> , סְכַנּוּ, sāchāch.
<i>To take prey; to spoil, plunder</i> , בָּזָז, bāzāz.	<i>To cast up a mound, a way</i> , סְלָל, sālāl.
<i>To roll</i> , גָּלֵל, gālāl*.	<i>To tie up; to bind</i> , צָרַר, tsārār.
<i>To cover, protect</i> , גָּנֹן, gānān.	<i>To be light; to be lessened or abated</i> , קָלָל, kālāl.
<i>To be weak</i> , דָּלֶל, dālāl.	<i>To shout (for joy)</i> , רָנַן, rānān.
<i>To be silent</i> , דָּמָם, dāmām.	<i>To err</i> , שָׁגַג, shāgāg.
<i>To be clean</i> , זָחָח, zāchāch.	<i>To carry off; to spoil</i> , שָׁלַל, shālāl.
<i>To be wounded</i> , חָלֵל, khālāl.	<i>To be desolate; to desolate</i> , שָׁמֵם, shāmām.
<i>To be hot</i> , חָמֵם, khāmām.	<i>Desolation</i> , חָרֵב, khōrēbh.
<i>To be gracious</i> , חָנָן, khānān.	<i>For ever</i> , לְנִצְחָה, lānētsākh (nētsākh, a subst.=strength, perpetuity).
<i>To be broken</i> , חָתַת, khāthāth.	<i>To destroy</i> , נָתַשׁ, nāthāsh.
<i>To beat (down); crush; to rout</i> , כָּתַת, cāthāth.	<i>A door</i> , דְּלֵת, dēlēth.
<i>To be completed or ended; to cease</i> , תָּמִם, tāmām †.	<i>Hinge</i> , צִיר, tsîr.
<i>To lick, lap</i> , לְקַק, lākāk.	<i>Bed</i> , מִטָּה, mittāh (a n) ||. מִשְׁכָּב, mīshcābh (a).
<i>To measure</i> , מִדָּד, mādād.	
<i>To melt; to faint</i> , מַסֵּס, māsās §.	
<i>To be in bitterness</i> , מַרְר, mārār.	
<i>To feel</i> , מַשְׁחַשׁ, māshāsh.	
<i>To flee</i> , נַדָּד, nādād.	
<i>To turn oneself; to go round; to surround</i> , סָבַב, sābhābh.	

* Also **לְלֻעַלְלָה**, not used in Kal: in Poēl, *to affect painfully*, with **לְ**.

† In Hiph. *to begin*. Probably the first meaning is *to open*.

‡ In Hiph. *to complete; to finish*.

§ Regular in many forms: as are *nādād* and several others.

|| *Nāfāh*, *to stretch out*; *shāchābh*, *to lie down*.

Supplication, תְּחִנּוֹן, tākhānūn (pl. īm or öth); khānān, to be gracious.

To pierce, דָקַר, dākār.

Only (son), יְחִיד, yākhīd.

To mourn, סָפֵד, sāphād. ג (411)

Mourning, מִסְפֵּד, mispēd(a).

First-born, בָּכֹר, b'chōr (bā-chār, to be early).

A dog, בֶּלֶב, cēlēbh.

לְמַעַן (for *מען*, intent, purpose), occurs only with *לְ* (for the sake of); with suffixes, לְמַעֲנִי, for my sake, &c.

Exercise 39.

- 412 1 האֹיֵב* | תְּפִיו חֲרָבֹות לְגַנְצָה וּעֲרִים נְתַשְׁת אָבָד זְכָרָם (a) הַמִּהָּ : 2 הַקְּלָת תְּסֻובָּה עַל־צִירָה וְעַזְלָל עַל־מִטְחָנוֹ : 3 אָמְרוּ בְּלַבְבָּכֶם עַל־מִשְׁבְּכֶם וְרַמוּ סְלָה : 4 הַזְּמָהִי נְפַשֵּׁי גָּנְמָל עַלְיָן אַמְּנוֹ : 5 קָלָף הַפְּנִים מַעַל הָאָרֶץ : 6 עַיִּינָה עַוְלָלה לְנַפְשִׁי מִפְלָל בְּנָוֹת עַרְקִי : 7 בְּנִי יַעֲקֹב יָבֹאוּ הָעִיר : 8 וְשִׁפְכָתִי עַל־בִּית דָּוִיד וְעַל | יַשְׁבֵּן יְרוּשָׁלָם רִיחַת חָנוֹן וְתִחְנָנוֹנִים וְהַבִּיטָה אַלְיָ אַת אָשְׁר־דָּקָרוּ וְסַפְדוּ עַלְיוֹ כְּמִסְפֵּד עַל־הַיְהּוּד וְהַמְּרָעָלָיו כְּחַמְרָעָל־הַבָּכֹר : 9 וּכְשָׁיְלָד אַת־גָּמָרְד הָוָא הַחַל לְהִיוֹת גָּבָר בָּאָרֶץ : 10 גָּנוּתִי אֶל־הָעִיר הַזָּאת לְמַעֲנִי וְלְמַעֲנוֹ דָּוֹד עַבְדִּי : 11 בָּמְקוֹם אֲשֶׁר⁶ לְקֹיו הַפְּלָבִים אַת־דָּם נְבוֹת יְלָקִי הַפְּלָבִים אַת־דָּמָך גַּס־אַתָּה :

* This difficult verse is best explained thus: (1) the *nominative*, ‘the enemy’ (which some consider the *vocative*), must be considered as a *nominativus pendens*, just stating, who are the subject of the discourse. *The enemy = as to the enemy*, &c. (2) In *nāthāstā* the Psalmist is addressing *Jehovah*. (3) *hem-mah* (they), which is construed in our version *with them*, must be considered nom. to *ābh'dū* understood.

† Infinit. constr. of *hāyāh*, to be, with *לְ* prefixed.

- (412) b) 1. The enemy (*pl.*) plundered the city. 2. The city will be plundered. 3. The great cities were plundered. 3. Thou shalt not plunder this city. 4. Those who are shearing his flock. 5. I am very weak. 6. My eyes are weak. 7. We are very weak. 8. Our brethren have made-faint our hearts. 9. They flee (*regular*) from me. 10. Does not the door turn upon its hinge?

CHAP. XI. § 2. Verbs *Pe Nun.*

- 413 The principal anomaly of this class of verbs is that the *Nun*, when it would close a syllable, is *assimilated* to the following consonant. Sometimes also an *initial Nun* is dropt.
- 414 I. The *assimilation* of *Nun* takes place (a) in the *Imperfect* of *Kal*. The second vowel is most commonly *ō*, sometimes *ă*: *ē* occurs only in *yittēn* (= *yintēn*), from *nāthān*, *to give*; (b) in the *Perfect* of *Niphal*; (c) throughout *Hiphil* and *Hophal* (which has always *Kibbutz*).
- II. a) The *Imperat.* and *Infin. constr.* often drop the *Nun* (by *aphæresis*), as *gāsh* for *n'gāsh*, *שׁגַּשְׁ* for *שׁגָּשְׁ*.
- b) The *Infin.* then, however, usually appends the feminine ending *ěth* (the accent being on the *penult.*); after a guttural, *ăth*: as *תְּשֵׁׁשֶׁת* (*gě'shěth*), *תְּיֵׁׁתֶת* (*gā'yāth*), from *nāgāy*, *to touch*.
- c) The *Imperative* has usually *ă*, but sometimes *ē* (as in *tēn*, *give*, from *nāthān*). It frequently takes the lengthened form with appended *h*: *t'nāh*, *give up* (*תְּנַהַּת*).
- 415 The characteristic of these verbs, in all the forms which have a *preformative*, is Dagesh following the preformative in the second radical; but, as we shall see, some forms of verbs *Pe Yod*, and even of verbs *double Ayin*, resemble them in this.
- 416 The *Nun* is *nearly always* retained in the forms enumerated in I., II., when the second radical is a

guttural (as *yinkhäl*, *he will possess*). In other cases (416) the retention of it is comparatively rare, *never* occurring in *Niphil*, and very seldom in *Hiphil* and *Hophal*.

Similar anomalies are in part exhibited by נְקַלָּ 417 (*lākākh*), *to take*; *Lamed* being *assimilated* or *dropt* like the *Nun*.

Imperf. *yikkākh*. *Imperat.* *kākh* (seldom *l'kākh*). *Infin.* *constr.* *ka'khāth*. *Hoph.* *Imperf.* *yūkkākh*.—*Niphil*, however, is always *nilkākh*.

Nāthān (נְתַנָּ), *to give*, is peculiar in *assimilating* 418 the *final* as well as the *initial Nun*. Thus, *nāthāttî*, *tēth*, for *nāthāntî*, *tē'nēth* (*Infin. constr.*).—On the *Imperf.* see above, I.

Example שָׁגַשׁ, *nāgāsh*, *to approach*: see Appendix E, p. 20.

Short Paradigms.

[The regular forms are in *italics*.]

	<i>Perf.</i>	<i>Inf. constr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partcp.</i>	
1 <i>Kal</i>	<i>nāgāsh</i>	<i>gě'shēth</i>	<i>gāsh</i>	<i>yiggāsh</i>	<i>nōgēsh</i>	419
2 <i>Niphil</i>	<i>niggāsh</i>	<i>hinnāgēsh</i>	<i>hinnāgēsh</i>	<i>yinnāgēsh</i>	<i>niggāsh</i>	
3 <i>Hiphil</i>	<i>higgish</i>	<i>häggish</i>	<i>häggēsh</i>	<i>yäggish</i>	<i>mäggish</i>	
4 <i>Hophal</i>	<i>hüggāsh</i>	<i>hüggāsh</i>	(none)	<i>yüggāsh</i>	<i>müggāsh</i>	

Past partcp. of Kal, *nāgūsh*.

Infin. absol. 1) *nāgōsh*, 2) *hinnāgōsh*, 3) *häggēsh*.

Imperat. (*Kal*) *gāsh* *g'shî* *gāshnāh*
 (*Niph.*) *hinnāgēsh* *hinnāg'shî* *hinnāgēsh'nāh*
 (*Hiph.*) *häggēsh* *häggishî* *häggēsh'nāh*

The other tenses are conjugated regularly. See Paradigm in Appendix E.

On the *Jussive* and *Cohortative* forms of Verbs.

Jussive.] The *jussive* is a form of the Imperfect, 420 which occurs only in the *second* and *third* persons. In verbs *Lamed He* this form is called the *apocopated Imperfect*, because the shortening consists in the

(420) *cutting off* (apocopé) of the final *He*; from these the name is extended to all verbs. The jussive is often not distinguished orthographically from the indicative; where it is, it will be pointed out. The *Imperative* is also apocopated.

421 *Cohortative.*] The first person of the *Imperfect* and the persons of the *Imperative* sometimes take a *paragogic He* (āh); this syllable has the tone wherever the afformatives *ū*, *i* would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for ēshmōr we have ēshm'rāh (אֲשָׁמְרָה). As āh appended to an acc. denotes *direction*, so here it denotes a *direction, tendency, or effort of the will*.

Vocabulary.

422 To guard, watch, preserve, נִצָּר , nātsār.	To overtake [גַּנְשֵׁת], nāsāg (in Hiph.).
To deliver, נִצְלָה , nātsāl *.	To take, לִקְחָה , lākākh.
To come near, to approach, נִגְשָׁה , nāgāsh.	To overthrow, סַלְאָפָה , sālāph (in Piēl).
To bite, נִשְׁחָה , nāshāch.	To tear, טָרָפָה , tārāph.
To tell † [נִגְדָּה], nāgād = to be clear?].	A lion, אָרִיה , ^a rī and āryēh.
To look, נִבְטָה , nābhāt ‡.	To crush, פָּרָק , pārāk.
To touch, נִגְעָה , nāgā'ah (constr. with בְּ , &c.).	A serpent, נִחְשָׁה , nākhāsh (decl. 4).
To forsake, נִטְשָׁה , nātāsh.	Extremity; heel, עֲקָב , yākēbh (decl. 5, c.: but taking <i>Khirik</i> under the first rad. in constr. pl. instead of <i>Pathakh</i>).
To give, נִתְנָה , nāthān.	
To fade, נִבְלָה , nābhāl.	
To kiss, נִשְׁקָה , nāshāk.	

* In Hiphîl: in Kal, to strip off; then, to deliver.

† In Hiphîl = to make clear (higgid).

‡ In Hiphîl: once in Piēl.

<i>Those two = them both,</i>	שְׁנֵיהֶם , sh'nēhēm (numeral in constr. state with suffix, 204).	<i>To tremble,</i> רָעַד, rā'ūd.	(422)
<i>Right hand,</i>	יָמִין , yāmīn (decl. 3, a).	<i>To smoke,</i> עַשֵּׂן, ʻāshēn.	
<i>Left hand,</i>	שְׁמַאל , s'māl.	<i>Season,</i> עַתָּה, ʻat-tāh (uit-tō, &c.).	
		<i>Leaf,</i> עַלְהָה, ʻal-lēh (decl. 9).	
		<i>To divide; to sing hymns,</i> זָמַר, zāmār.	

Exercise 40.

- a) 1 צְדָקָה תְּצַר פְּסִידָרֶךְ וְרַשְׁעָה תְּסִלְפֵת חֲטֹאת : 423
 2 פְּזִימָרֶף בְּאַרְיָה נְפֵשִׁי פְּרָק וְאַזְּזִים מְאַיל : 3 וְיִגְשֵׁא
 אַלְ-חָאִיש אֲשֶׁר עַל-בֵּית יוֹסֵף וַיְדַבֵּר אֵלֵינוּ פָּתָח הַבֵּית :
 4 יְהִידָּזָו * נְחַשׁ עַלְיָדֶךְ שְׁפִיפּוֹ עַלְיָאָרָח הַנְּשָׁלָעָקְבָּיָד
 סָוִס וַיְפַלֵּל רַכְבָּו אַחֲרָו : 5 וַיָּקַח יוֹסֵף אֶת-שְׁנֵיהֶם אֶת-
 אֱפָרִים בְּיָמֵינוּ מְשֻׁמָּאֵל יִשְׂרָאֵל וְאֶת-מְנַשֶּׁה בְּשְׁמָאֵלוֹ מִיכְזָן
 יִשְׂרָאֵל וַיְגַשׁ אֵלֵינוּ : 6 לִמְהָ לְאַ-הַנְּדָרָת לִי כִּי אַשְׁתַּקְעָה
 הִיא : 7 הַשְׁמִינִים מִסְפָּרִים בְּבּוֹדֵאֵל בְּמַעַשָּׂה יְדוֹי מִנְיד
 הַרְקִיעַ : 8 זְמַרְוּ לִיהְוָה יִשְׁבּ צַיְן הַגִּידָו בְּעַמִּים עַלְילָותָיו :
 9 הַבְּעִיטָו אֵלֵינוּ וְנַהֲרוּ וְפַנֵּיהֶם אַל-יִחְפְּרֵה : 10 הַפְּנִיבִּיט
 לְאָרֶץ וְתַרְעֵד יַגְעַ בְּהָגִירִים וַיַּעֲשֵׂנוּ : 11 צְדָקָת תְּמִימִים
 תִּשְׁרֵר כְּرָכָו וְבְרָשָׁעָתוֹ יַפְלֵל רַשְׁעָ : 12 שְׁמַע בְּנֵי
 מוֹסֵר אָבָיךְ וְאַל-תַּפְתַּש תּוֹרַת אַמְּךָ : 13 כִּי לְאִינְשָׁ
 יְהֹוָה עָמֹו וְנַחֲלַתָּו לֹא יַעֲזֵב : 14 וְהֹהֶה בְּעֵז
 שְׁתַּוְלֵל עַל-בְּלִגְיָדִים אֲשֶׁר פְּרִיו וַיְתַנוּ בְּעֵתָו וְעַלְהָה

* Shall be.

† 228, p. 80.

‡ m'sappēr, 5, 3.

§ A partcp. descriptive of Jehovah.

- (423) 15 אָרוֹר אַתָּה מִזְהָאַדְמָה אֲשֶׁר פָּצַתָּה לְאַיְבוֹל : 16 וַיֹּאמֶר אֱלֹהִים לְקַחְתָּ אֶת־צְדָמִין אֲחֵיךְ מִזְדָּךְ : 17 תִּירְדָּף אֲבִיו גִּשְׁהָנָא * וַיַּקְהַלְלֵי * בְּנֵי וַיָּגַשׁ וַיַּשְׁקַלְלוּ : 18 וְאַל־יְבַטֵּח אֶתְכֶם חִזְקָנָהוּ אֶל־יְהֹהָנָה : 19 † עַזְיָה אֱלֹהִיךְ אָוֹמְרָה כִּי־אֶלְעָהִים מִשְׁגַּבְיִי אֶלְעָהִי חִסְכִּי :

b) Look the way of the sea ; and he looked. 2. The kings were smitten before the children of Israel. 3. They will trample our honour in the dust. 4. Deliver thy people. 5. Tell me all that thou hast heard. 6. Their leaves shall not fade. 7. Ye shall not forsake your people. 8. I have given this garden to my brother. 9. Who told thee that thou (^owast) naked ? 10. His leaf shall not fall.

Write down the Hebrew of the following forms § :

Sing.

1. I will take.
2. { Thou shalt kiss thy mother.
 { Thou (f.) shalt approach.
3. { He will take.
 { She will give.

Plur.

1. We will kiss.
2. { Ye will take.
 { Ye (f.) will pursue.
3. { They will trample.
 { They (f.) will take.

(IMPERATIVE.)

Sing.

- Take thou.
Draw near (f.).

Plur.

- Draw near.
Take (f.).

* With *paragogic He*.

† In the Bible, יְרַדֵּפֶת.

‡ O my strength ! Another reading is עֻזָּזֶה.

§ The pronouns are to represent the *masculine* when *f* is not added.

CHAP. XI. § 3. *Verbs Pe Aleph.* Feeble Verbs
(*Verba quiescentia*).

Example. אָכַל, āchāl, *to eat*: see Appendix E, p. 21.

Short Paradigms.

	1 <i>Perf.</i>	2 <i>Inf. estr.</i>	3 <i>Imperat.</i>	4 <i>Imperf.</i>	5 <i>Partcp.</i>	
1 <i>Kal</i>	āchāl	ēchōl	ēchōl	yōchēl	ōchēl	424
2 <i>Niph.</i>	nēchāl	hēāchēl	hēāchēl	yēāchēl	nēchāl	
3 <i>Hiph.</i>	hēchīl	hăchīl	hăchēl	yăchīl	măchīl	(as verbs <i>Pe guttural</i>)
4 <i>Hoph.</i>	hōchāl	hōchāl	(none)	yōchāl	mōchāl	

Past Partcp. of Kal, āchūl.

Infin. absol. 1) āchōl; 2) hēāchōl.

Imperf. Kal, with *Vav conversive*, văyyōchāl: văyyōmér.

In some verbs and forms נ quiesces. The verbs 425 in which this regularly occurs are:

אָכַל, āchāl, <i>to eat.</i>	אָפַח, āphāh, <i>to bake.</i>
אָמַר, āmār, <i>to say.</i>	אָבַה, ābhāh, <i>to be willing.</i>
אָבַד, ābhād, <i>to perish.</i>	

In the *Imperf. Kal* of these verbs (of which the 426 two last are also *Lamed He*), and usually in חַזְקָה, ākhāz, *to hold*, the נ quiesces, with a *transposition* of the vowels. Hence,

יְאָמֵר (yōmēr) for يִאָמֵר = יָאָמֵר, the form it would regularly take as a *verb first guttural*.

(We shall see that, as verbs *Lamed He*, ābhāh, 427 āphāh have for their Imperfects yōbhēh, yōphēh.)

With *conjunctive accents* in the middle of a clause, 428 and with *Vav conversive* (which draws back the *tone-syllable*), *Tsere* is usually shortened into *Pathakh*. This change, however, in the case of *Vav conversive*, is only found in āchāl; āmār taking the still greater shortening into *Segol*: văyyōmēr, văttōmēr.

(Of course, in pause the *Tsere* is retained).

- 429 Only a few cases occur in which נ quiesces, according to the general rule, in תְּ, תִּ, or תֵּ. It always quiesces in *Tsere* in the common form lēmōr (לֹאמֶר), *in saying*; very seldom in *Imperf. Kal.*
- 430 In the first person singular of the Imperfect the quiescent נ is also rejected, to avoid the concurrence of two *Alephs*. This occurs frequently in the other forms also.
- 431 Other verbs beginning with *Aleph* are conjugated like verbs *Pe guttural* (Paradigm E.); and, except in *Kal*, even the verbs above given very seldom quiesce. In *Piel*, נ sometimes falls away by contraction.

Vocabulary.

432 To kiss, נִשְׁקַע, nāshāk (in both <i>Kal</i> and <i>Piel</i>).	Hope, expectation, תִּקְוָה, tik-vāh (kāvāh, <i>to wait for, hope in</i>).
To burn, בָּעַר, bā'yr.	For ever, לְנִצְחָה, lānētsākh (nētsākh = <i>truth, perpetuity</i>).
To prove, בָּחַן, bākhān.	A fig-tree, תְּאֵנָה, t'ēnāh.
To draw-near, קָרַב, kārabh, with יְל, upon = for the purpose of falling upon; of attacking.	Form, תְּאֵרֶת, tā'ər (tā'ər, <i>to be drawn, marked</i>).
To divide, חָלַק, khālāk.	Countenance, מָרָאָה (a), mā-rēh (decl. 9, a); rāāh, <i>to see</i> .
A little, * מַעֲט or מַעֲטָה, m'ayāt or m'ayātāh (from מַעַט, to be small, or few).	Except, בַּיַּאַם, cī-im, (<i>ni-si, properly quod si</i>).
Expectation, תְּוֹחִילָה, tōkhé-léh (α ω γ); yākhāl, <i>to wait, expect</i> .	An evil-doer, מַרְעָע, mērā'ə (partcp. <i>Hiph.</i> of rā'əyā, <i>to be evil</i>).
Joy, שְׂמִיחָה, simkhāh (sā-makh, <i>to shine bright</i>).	A wolf, זְאֵב, z'ēbh.
	Booty, עַד, ȳād.
	Prey, לְשָׁלֵל, shālāl.

* בַּמַּעַט = *as a little (a little) soon*.

Exercise 41.

- a) 1. כִּי־יָרַע³ יְהוָה דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רְשָׁעִים תָּאֵבָד: 2. נִשְׁקֹדֵבָר פָּזִיאָנָפָר וְתָאָבָדוּ דֶּרֶךְ * כִּי־בָּעַר בָּמְעַט אֲפָלוּ אֲשֶׁר־יָרַע בְּלִיחֹסִי[†] בָּו: 3. תָּוֹחַלְתָּ צְדִיקִים שְׁמָחָה וְתָקָוָתָ רְשָׁעִים תָּאֵבָד: 4. עֲדָפּוֹבִים יָאָבָד וְאִישׁ שְׁמָעָ לְנִצָּחָה יָדַבֵּר: 5. נִצְרָת תָּאָנָה יָאָכֵל פְּרִיה וְשִׁמְרָ אַדְנָיו יָכַבְדָ: 6. וַיַּעֲזַב כָּל־אֲשֶׁר־לֹו בֵּין יוֹסֵף וּלְאִידְעָ אֲתָה קָאוֹמָה[‡] כִּי אִסְמְחָלָחָם אֲשֶׁר־הִיא אָכֵל וַיְהִי יוֹסֵף יָפָה תָּאָר וַיְפָה מְרָאָה: 7. בְּקָרְבָּ עַלְיָ | מִרְעִים לְאָכֵל אֶת־בָּשָׂרִי צְרִיו וְאִיבֵּי לִי הַמָּה בְּשָׁלֵוי וְגַפְלוֹ: 8. בְּנִימָיו זָעָב יָטַר בְּבָקָר יָאָכֵל עַד וּלְעַרְבָּ יְהַלֵּק שְׁלֵל: 9. שְׁלָחוּ מִכֶּם אֶחָד וַיַּקְחָ אֶת־אֲחִיכֶם וְאֶתְכֶם הַאֲסָרוֹ וַיַּבְחַנְתֶּן דְּבָרֵיכֶם הַאֲמָת אֶתְכֶם וְאַסְדָּלָ חַי || פְּרֻעָה כִּי מְרַגְּלִים אַתֶּם: וְאַסְפָּ אַתֶּם אֶל־כְּשַׁנְרָ שְׁלַשָּׁת יָמִים:

b) 1. The ways of the scorners shall perish. 2. And Jehovah said to the woman, Hast thou not eaten of the tree? And the woman said, The serpent deceived-me[¶], and I did eat. 3. Thy-way perished. 4. Then shalt thou say unto Joab, The sword

* The way = *as to your way*.

† Trusting. Partcp. act. Kal in *stat. constr.* from a verb *Lamed He*: חָסָה.

‡ *Itto m'umah*, lit. with-him any-thing = *any thing that was with him*.

§ Supply *bikrōbh* again: *kārābh* is construed with *l'* (= *to*).

¶ An oath, *life of Pharaoh* = *by the life of Pharaoh*.

¶ (from נְשָׁא Hiph. הַשְּׁיָא).

(433) devoureth one as well as another *. 5. I will say, Thou ^oart my servant, whom I have chosen. 6. The woman ate the bread which (^obelonged) to me. 7. I will go up †, and destroy the people. 8. He said to his daughters, Eat flesh. 9. All fat of ox, or of sheep, or of goat shall ye not eat.

**CHAP. XI. § 4. Verbs *Pe Yod* (יְ). First Class,
or Verbs originally יָ.**

E. g. בַשְׁבִּ, yāshābh, *to dwell*. Paradigm: see Appendix E, p. 22.

Short Paradigms.

	1 <i>Perf.</i>	2 <i>Inf. cstr.</i>	3 <i>Imperat.</i>	4 <i>Imperf.</i>	5 <i>Partcp.</i>
434 1 <i>Kal</i>	yāshābh	shě'bhěth	ʃhēbh y'rash	yēshēbh yîrash	yōshēbh
2 <i>Niph.</i>	nōshābh	hivvāshēbh	hivvāshēbh	yivvāshēbh	nōshābh
5 <i>Hiph.</i>	hōshîbh	hōshîbh	hōshēbh	yōshîbh	mōshîbh
6 <i>Hoph.</i>	hûshâbh	hûshâbh	(none)	yûshâbh	mûshâbh

6 *Past Partcp.* of *Kal*, yāshûbh.

Fut. Apoc. (Jussive), yōshēbh.

Fut. Vav convers. (Kal), vayyē'shēbh.

Infn. absol. *Kal*, yāshôbh.
Hiphil *Hiph.* hōshîbh or hōshēbh.

Normal Forms.

Kal Imp. shēbh, sh'bhî, shēbh'nâh; *or*, y'rash, yirshî, y'rash'nâh.

Hiphîl *Perf.* hōshîbh hōshî'bhâh hōshâbh'tâ
Imperat. hōshēbh hōshî'bhî hōshēbh'nâh
Imperf. tōshîbh tōshî'bhî tōshâbh'nâh

435 Verbs *Pe Yod* are divided into *two*, or even *three*, classes: (1) those verbs which have properly a *Vav* ‡

* *Say*: ‘as this so that.’ בֶּזֶה וּבֶזֶה; the בֶּ taking *Kamets* as coming immediately before a tone-syllable.

† אֲעַלְתָּ, *Imperf.* of עַלְתָּ (h).

‡ In Arabic they are written with ۻ.

for their first radical; (2) those which are properly (435) *Pe Yod*; (3) a few of these verbs *Pe Yod* form, in some respects, a *third* class inflected like verbs *Pe Nun*.

Yātsār (יָצַר) occurs in both classes: (1) יָצַר (for יָצֵר), *to be 436 in a strait*; (2) יָצַר, *to form*.

(*Pe Yod* = *Pe Vav.*)

KAL.] A) *Infin. constr.*, *Imperat.*, *Imperf.*—About 437 half of these verbs have the feeblest forms: (1) *shēbheth*, (2) *shēbh*, (3) *yēshēbh*.

- 1) *Imperf.* In *yēshēbh* (ישֶׁב) the second ē is only lengthened by the *tone*, and may be shortened to *Segol* and *vocal Sh'va*; the ē in the first syllable is somewhat firmer, and in a degree still embodies the first radical ' that has fallen away.
- 2) *Imperat.* שֶׁב is from בִּשְׁבֹּת, by omission of the feeble '.
- 3) *Infin.* שֶׁבֶת is shortened in the same way, and takes the fem. ending הָ, which again gives to the form more length and body.

B) The other half of these verbs are inflected with 438 stronger forms, having the *Imperf. Middle A*, and retaining the *Yod* at the beginning; but in the *Imperf.* only as *quiescent*, or as resolved into the vowel i.

Imperat. יַרְשֵׁ and *Infin.* יַסְדֵּ retain the ' as a *consonant*, but in *Imperf.* יַרְשֵׁ it is a *quiescent*.

That the latter mode of inflexion belongs to verbs actually 439 פְּ is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ' in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic.

Even in the same verb are found both forms, one *with*, the other *without Yod*.

- 440 a) The original *Vav* always appears in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Perf.* and *Partcp.* of *Niphal*, and throughout *Hiphil*, in *Kholem*; throughout *Hophal* in *Shurek*: as **הִשְׁבָּת** (for **וַיֵּשֶׁב**), **נֹשֵׁב** (for **וְיֹשֵׁב**), **וְיֹשֵׁב** (for **וְיֹשֵׁב**).
- b) In the *Infin.*, *Imperat.*, and *Imperf.* *Niphal*, י remains as a consonant, and the inflexion is regular.
- c) It also retains its power as a consonant in the *Hithpaēl* of some verbs: e. g. **הַתֹּזֵעַ** from **זָעַם**.
- 441 The other forms, with few exceptions, are regular.
- 442 In those forms in which *Yod* does not appear, these verbs may be distinguished, in the *Imperf.* of *Kal* by the *Tsere* under the preformatives, in *Niphal*, *Hiphil*, and *Hophal*, by the *Vav* (ו, נ, ו) before the second radical. Forms like **שָׁבַת**, **שָׁבַת**, they have in common with verbs *Pe Nun*. *Hophal* has the same form as in verbs *Double Ayin* and *Ayin Vav*.
- 443 a) The *Infin.* of *Kal* without the radical *Yod*, has very seldom the masculine form like **דִּעָן**, *to know*, or the feminine ending **הִנְהָה** like **לִקְהָה**, *to bear*.
- b) With a guttural the latter takes the form * **תְּגַעַת** instead of **תְּגַעֲתָה**: e. g. **גַּעַת**, *to know*. Examples of the regular full form occur with *suffixes*, **יָסְדִּי**, **יָכְלִתִּי**. This full form seldom takes the feminine ending, as **יָכְלָתָה**, *to be able*.
- 444 The *Imperat.* *Kal* often has the lengthening **שִׁבְתָּה**, as **שִׁבְתָּה**, *sit*; **רִדָּה**, *descend*. From **יִתְבַּחַת**, *to give*, the lengthened *Imperat.* is **רִדָּה**, *fem.* **הַבְּבִי**, *plur.* **הַבְּבִי**, with accented *Kamets*, owing to the influence of the guttural.
- 445 a) The *Imperf.* of the form **יִשְׁבַּב** takes *Pathakh* in its final syllable, when it has a guttural, as **יִצְעַם**, also **תִּרְדַּת**.

* **לִדְתָּה**, in 1 Sam. iv. 19, is contracted to **לִתָּה**.

- b) When the tone is drawn back on the penultima, the final (445) syllable takes *Segol*; namely, before a word of one syllable, and after *Vav conversive*: e. g. **וַיֵּשֶׁב**, **וַיָּרֶד**, **וַיִּשְׁבַּןְאָ**, but in Pause, **וַיִּשְׁבַּב** and **וַיִּשְׁבַּבְּ**.
 c) The form **וַיִּרְשַׁ**, when lengthened, may also lose its radical ' (as **וַיְנֻעַג**, **וַיְעַפֵּ**). Yet the cases are rare and doubtful where this occurs after other preformatives than '.

In some stems the feebleness affects also the *Perf. Kal*, so far that the *a* under the second radical becomes ē or ī in such forms as have no full vowel under the first radical, as **וַיְרַשְׁתָּם**, **וַיְרַשְׁוָה**, **וַיְלַדְתִּיךְ** from **וַיְלַדְתִּיךְ**.

- a) As an exception the *Imperf. Niph.* sometimes retains *Yod*: e. g. **וַיִּחְלֹל**, and he waited.
 b) The first Pers. sing. has always the form **אֲנִישֶׁב**, not **אֲנִשֶּׁבְּ**.

In *Piel* the radical *Yod* sometimes falls away after ' pre- 446 formative, which takes its punctuation: e. g. **וַיִּבְשֵׁהוּ** for **וַיִּבְשֵׁהוּ**, and he dried it up.

Imperf. Hiphil, like *Imperf. Kal*, takes *Segol* when the tone is 447 drawn back.

The verb **הָלַךְ**, *to go*, is connected with verbs *Pe Yod* of the 448 first class, for it forms (as if from **וַיַּלְךְ**) *Imperf.* **וַיַּלְךְ** with *Vav*, **וַיָּלְךְ**, in *pause* **וַיְלַךְ**, *Infin. constr.* **לְכָת**, *Imperat.* **לְךָ**, lengthened **לְךָ**, and also **לְךָ**, and so *Hiphil*, **הָלִיכָה**. Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from **הָלַךְ**, as *Imperf.* **וַיִּהְלַךְ**, *Infin.* **הָלַךְ**, *Imperat. pl.* **הָלַךְ**; on the contrary, *Perf. Kal* is always **הָלַךְ**, *Partcp.* **הָלִיכָה**, *Infin. absol.* **הָלֹוךְ**; *Piel* **הָלַךְ**; *Hithpaēl* **הָתַהֲלַךְ**; so that a ' nowhere distinctly appears as first radical *.

* An obsolete stem, **וַיַּלְךְ**, may however be assumed, although in a word so much used as **הָלַךְ**, the feeble letter **ה** may itself be treated like ' , and so the inflexion resemble *Pe Yod*. Comp.

Vocabulary.

449 <i>To know</i> , יְדֻעַ, yādāh.	<i>Want, poverty</i> , מִחְסָר, mākh-sôr.
<i>To bear; to beget</i> , יְלִדַּ, yālād.	<i>Only</i> , אֶחָד, āch.
<i>To add</i> , יְסַפֵּר, yāsāph.	<i>Proud</i> , גָּאָה, gē'ah (<i>pl.</i> גָּאָהִים).
<i>To come down, descend</i> , יָרַדַּ, yārād.	<i>Widow</i> , אֲלֹמָנָה, ālmānāh.
<i>To profit</i> , יְעַלֵּ, yāyāl.	<i>Instruction</i> , לְקֹחַ, lēkākh (<i>prop. taking speech</i> ; lākākh, <i>to take</i>).
<i>To dwell</i> , יְשַׁבֵּ, yāshābh.	<i>Adversity</i> , צָרָה, tsārāh (<i>ω</i>), decl. 10; tsārār, <i>to bind</i> .
<i>To save</i> , יְשַׁׁעַ, yāshāh.	<i>Corner</i> , פְּנִימָה, pinnāh (<i>d ω</i>), decl. 10.
<i>To set up, erect, establish</i> , [נִצְבָּ], nātsābh, in Hiph.	<i>Roof</i> , גָּגַ, gāg (decl. 8, <i>a</i>).
<i>Treasure</i> , אֲוֹצָרָ, ôtsār (<i>pl.</i> אֲוֹצָרוֹת).	<i>Fellowship</i> , חַבְּרָה, khē'bher.
<i>To conceal</i> , כָּסָה, cāsāh.	<i>Generation, age, or</i> דָּר, dōr or dōr (decl. 1).
<i>To withhold</i> , קַשְׁתַּ, khāsāch.	

Exercise 42.

[Note.—The student must not suppose that every sentence will necessarily contain an example of the conjugation (or form) that is the subject of the exercise.]

- 450 1. הַוְלָךְ תְּמִים יְשַׁׁעַ וְנַעֲקָשׁ * דְּרָכִים יְפֹלֵ בְּאַחֲתֵ † :
 2. לֹאִיּוֹעַלְוּ אֲוֹצָרוֹת רְשַׁעַ וְעֲדָקָה תְּצִילֵ מִמּוֹתָ :

also the feeble *Pe Aleph*: e. g. תְּזִילֵ from תְּזִילִ, אֲזִלֵּ from תְּלִכִּ, אֲזִלֵּ from תְּלִכִּ, Imperf. *Hiphil*, אֲבִידָה from אָבִידָ, and from אֲוֹלִיכָה, אֲבִידָ, and from חַלְךָ, חַלְךָ.

* Ne'ukash (5, 2), from עַקְשׁ, to walk *perversely*, &c., to be perverse; usually construed, who is perverse in his ways: al. (taking the dual strictly) he who walks unsteadily in two ways.

† In one (of them): i. e. of the two ways.

(450) 3 בְּרִכַּת יְהוָה קֵיא תַּעֲשֵׂיר וְלֹא יוֹסֵף עַצְבָּע עַפְתָּה :
 4 אָזֶל בַּיּוֹם יַדְעַ בְּעֵסֶוּ וְכָסָה קָלְוָן עֲרוּם : 5 יִשְׁמַפּוֹר
 וַנְסַפֵּף עַד וְחִשֵּׁךְ מִשְׁר אַדְלָמָחָסּוֹר : 6 בֵּית גְּאָים יִסְחַבּוּ
 יְהוָה וַיַּצְבֵּבּ גְּבוּלָלָמְדָן אַלְמָנָה : 7 לְבָבָ חָקָם יִשְׁפְּיוֹלָ פִּיהָוּ
 וְעַל־שְׁפָתָיו יִסְיַפֵּר לְקָחָה : 8 בְּכָל־עַת אַהֲבָה חִירָע וְאַחֲ
 לְצָרָה יָוֵלֶד : 9 טֻוב לְשָׁבַת עַל־פְּנַת־גָּגָן מַאֲשָׁת מְדִינִים *
 וְבֵית חָבֵר † : 10 וְאַנְיַתְמִיד אַיְחָל וְהַסְפָּתִי עַל־פָּלָל
 תְּהִלְתָּךְ : 11 יָמִים עַל־יְמִינִי־מֶלֶךְ 21 תַּוְסִּיף שְׁנוֹתָיו בְּמוֹזָר
 וְדוֹר : 12 רְדָה נְאָלֵי אַלְתְּעַמֵּד :

b) 1. A fire is kindled in (בָּ) my anger, and shall burn unto hell. 2. God caused the sea to go down, and the dry land appeared §. 3. Cursed (°be) the day on (בָּ) which I was born.

4. My days have declined || as a shadow, and as grass am I dried up. 5. Abraham was eighty-six years old ¶ when Hagar bare Ishmael to him. 6. He says to the temple, Thou shalt be founded. 7. The Lord fainteth not, neither is weary. 8. The youths shall faint, and be weary.

9. Write down the short Paradigms of yālād, *to bear* (including Piēl and Pual).

* מדינים

† ‘A house of fellowship’ = a house in common.

‡ Imperat. with הַ parāgogic.

§ רָאָה, Imperf. Niph. of וַתַּרְאָה.

¶ נָטָה, Partcp. Pass. of nātāh.

¶ Say: ‘at (בָּ) the bearing (*Infin. constr.*) of Hagar:’ the two words to be joined by *Makkeph*.

CHAP. XI. § 5. Feeble Verbs *Pe Yod* (continued).A. Second Class, or Verbs properly *Pe Yod*.

See יָתַב, *yātābh*, *to be good*. Paradigm: Appendix E, p. 23.

Paradigms of Verbs properly Pe Yod.

	1 <i>Perf.</i>	2 <i>Inf. cstr.</i>	3 <i>Imperat.</i>	4 <i>Imperf.</i>	5 <i>Partcp.</i>
451 1 <i>Kal</i>	yātābh	y'tōbh	y'tābh	yītābh	yōtēbh
5 <i>Hiph.</i>	hētībh	hētībh	hētēbh	yētībh	mētībh

Past Partcp. of Kal, *yātūbh*.

452 The most essential points of difference between verbs properly *Pe Yod* and verbs properly *Pe Vav* are the following:

453 *Kal.*] In the *Imperf.*, *Imperat.*, and *Infn.* the radical ' is retained (*Infn.* יִתְבּ), being in the *Imperf. Middle A* quiescent as ī: e. g. *yītābh* (יִתְבּ), the *Pathakh* of which becomes *Segol*, when the tone moves back, as נִיְקָץ, and he awoke.

454 *Hiphil.*] Here the ' is retained, forming with *Tsere* a diphthongal ē, (for הִיטֵּב) *Imperf.* יִשְׁרֹוי; seldom with the diphthong *ai*, *ay*, as in يִשְׁרֹוי, they make straight.

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יִלְיַל, *he wails*; תִּלְיַל, *I wail*; ye wail: once even in *Imperf. Kal*, אִילַל, from יִדְעַ. So يִטְבּ; this anomaly is explained by supposing, that the ' of the simple form was superficially taken to belong to the stem.

B. Third Class, or Contracted Verbs *Pe Yod.*

456 a) The *Yod* of these verbs does not quiesce in long ī or ē, but is assimilated like *n*. Some verbs are exclusively of this class.

- b) Others have two forms; in one the *Yod* is assimilated, in the other it quiesces, as פֹּצַק, *to pour*, *Imperf.* יִצְקָא and פֹּצַק; יִצְרָא, *to form*, *Imperf.* יִצְרָא and יִצְרָר; יִשְׁרָא and יִשְׁרָר, *to be straight*, *Imperf.* יִשְׁרָא and יִשְׁרָר.

Verbs of this class (which seldom occur) are inflected like 457 verbs *Pe Nun*, for which they may easily be mistaken by the learner. When, therefore, a form has not a root *Pe Nun* in the Lexicon, he should look for one of this class.

Vocabulary.

To be good, בִּטְבָּח, yātābh *.	To howl, לִلְל, yālāl.	458
To awake, עֲקָט, yākāts.	To sleep, יְשַׁן, yāshān.	
To suck, נָנָק, yānāk †.		

a) Verbs exclusively of the contracted form :

To spread beneath, עַטְפָּא, yātsā' (Hiph. hits-tsā' ; Hoph. hūts-tsā').	
To burn up, יְצַתָּה, yātsāth (<i>Imperf.</i> yitstsāth ; <i>Hiph.</i> hits-tsīth).	

b) Verbs with two forms :

To pour, צַק, yātsāk (<i>Imperf.</i> yitstsōk ; and with Vav. conv. väyyé-tsēk).	Afflicted, נְכַח, nāchē ^a (<i>fem.</i> נְכַחָה).
To form, צְרָא, yātsār (<i>Imperf.</i> väyyé-tsēr [<i>c. Vav conv.</i>] and yitstsōr).	Horned, מְקַרֵּן, mākrin §.
To be straight, יְשַׁרָּא, yāshār (<i>Imperf.</i> yishār and yishshār).	Sea-monster, תְּנִינָה, tānnin (<i>pl. only</i>).
To bubble-out, נְבָע, nābhā' †.	
Joyful, שָׁמֵאָקָה, sāmēākh (from sāmākh, to shine bright; be glad).	
A cure, גְּהָה, gēhāh.	

* In Hiph. to seem good; to please; also, to make good; do good.

† In Hiph. to give suck; suckle.

‡ In Hiph. trans. to pour forth.

§ Prop. Hiph. partcp. for mākrīn; kērēn, a horn.

(458) *The breast*, שָׁד, shād.*Ostrich*, יעֵן, yā'ūnēn.*A whelp*, גָּוֹר, gôr (decl. 1).*Cruel*, אַכְזָר, āchzâr.*To plant*, נָטַע, nātâ'.

 Since these verbs differ from the usual mode of inflection only in the *Imperfect Kal* and in *Hiphîl*, these parts only are given in the examples.

Exercise 43.

1. לְשׂוֹן חֲכָמִים תִּיטַב דָּעַת וַיְפִי בְּסִילִים יְבִיעַ * אַוְלָת : 459 a)
2. לְבָשָׁמָה יְטַב גָּהָה וְרוּת נְכָאָה תִּטְבְּשָׁדָרִם : 3. וַיְטַב
הַדָּבָר בְּעֵינֵי פָּרָעָה וּבְעֵינֵי כָּל־עָדָיו : 4. וַיְטַב לְיהֹהֶ
מְשֻׁור פָּר מָקְרָנו מְפָרִיס : 5. טֻוב־אַתָּה וּמְטַב :
6. דָבְרֵי־פָיו אָנוּ וּמְרַמָּה חָרֵל לְהַשְׁפֵּיל לְהַטַּב :
7. פְּסַתְּנֵנוּ חַלְצָו שֵׁד הַגִּינוּ גָּוֹרִיךְוּ בְתִּעְמֵי לְאַכְרָ
בַּיִּעְנָם בְּמִדְבָּר : 8. וַתִּאֲכַלְנָה הַפְּרוֹת רָעָות הַמְּרָאָה
וּדְקַת הַבָּשָׂר אֶת שְׁבַע הַפְּרוֹת יָפַת הַמְּרָאָה וְהַבְּרִיאָת
וַיַּקְץ פָּרָעָה : 9. הִנְטוּ אָנוּ הָלָא יִשְׁמַע אַסְמִיכָר עַזְוּ הָלָא
יַבְּית : 10. וַיַּקְץ פָּרָעָה וְהַגָּה חֲלוּם :

b) 1. We will sleep and dream in the night. 2. In \dagger the morning shalt thou awake and tell thy dream. 3. Sarah gave suck to children which she bare unto Abraham. 4. It will be good for us that God will come down to the earth \ddagger . 5. If ye forsake the Lord, and serve a strange god \S , he will consume ||

* 3, 4, n.

† בָּ.

‡ To the earth, אֶרְצָה: respecting the $\ddot{\text{ה}}$, see 175, c.

§ A strange god, אֱלֹהִי נָכָר, a god of the stranger.

|| He will consume, וַיַּכְלֵה.

you according as * he hath done you good. 6. The men † shall (459) lament, and all the inhabitants ‡ of the land shall howl. 7. Noah will awake from wine, and know what § Ham has done. 8. The potter || formeth the vessel. 9. My people shall be taken ¶, and their rulers ** shall howl. 10. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. 11. Ye will not form man out of the earth as the Lord hath done this ††.

CHAP. XI. § 6. Feeble Verbs Ayin Vav.

E. g. בָּאֵם kûm, *to rise up*. Paradigm: see Appendix E, p. 24.

Short Paradigms.

	1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partcp.	460
1 <i>Kal</i>	kām	kûm	kûm	yākûm	kām	
2 <i>Niphal</i>	nākôm	hikkôm	hikkôm	yikkôm	nākôm	
3 <i>Pilel</i>	kômēm	kômēm	kômēm	y'kômēm	m'kômēm	
4 <i>Pual</i>	kômām	kômām	(none)	y'kômām	m'kômām	
5 <i>Hiphil</i>	hēkîm	hākîm	hākêm	yākîm	mēkîm	
6 <i>Hophal</i>	hûkâm	hûkâm	(none)	yûkâm	mûkâm	

Past Partcp. of Kal, kûm.

Imperf. Apoc. (*Kal*) yākôm; (*Hiph.*) yākêm.

Imperf. c. Vav conv. (*Kal*) väyyâ'kôm; *Hiph.* väyyâ'kêm.

Infin. absol. (*Kal*) kôm; -(*Hiph.*) hâkêm or hâkêm. In *Niph.* as *Infin. constr.*

* According as, אַחֲרֵי אֲשֶׁר, after that which.

† אֲדֹם, used collectively for the plural.

‡ Partcp. Kal of יִשְׁבַּ, *to dwell, inhabit.*

§ אַתְּ-אֲשֶׁר. || Partcp. Kal of יִצְּרַ, ¶ Pual.

** Partcp. Kal of לִשְׁמַן, *to rule.* †† As—this, בְּאַשְׁר.

Normal Forms.

461	1 <i>Kal</i>	<i>Perf.</i>	kām	kāmāh	kām'tā
		<i>Imperat.</i>	kūm	kū'mî	kōm'nāh
		<i>Imperf.</i>	yākūm	tākú'mî	t'kūmēnāh
	2 <i>Niph.</i>	<i>Perf.</i>	nākōm	nākō'māh	n'kūmō'thā
		<i>Imperat.</i>	hikkōm	hikkō'mî	tikkōm'nāh
		<i>Imperf.</i>	yikkōm	tikkō'mî	tikkōm'nāh
	3 <i>Hiph.</i>	<i>Perf.</i>	hēkīm	hēkīmāh	hēkīmō'thā
		<i>Imperat.</i>	hākēm	hākī'mî	
		<i>Imperf.</i>	yākīm	tākī'mî	tākēm'nāh
	4 <i>Hoph.</i>	<i>Perf.</i>	hūkām	hūk'māh	hūkām'tāh

462 In these verbs the *Vav* always gives up its *consonantal power*, and is *absorbed* by the principal vowel of the form, even when it would, if regularly formed, stand between two full vowels. Thus, in *Kal Past Partcp.* (*kāvūm* =) *kūm*; *Infin. absol.* (*kāvōm* =) *kōm*. Hence the root always appears as a *monosyllable*.

463 The principal vowel of the form is the *second vowel*. This second vowel receives, by its union with *Vav*, greater extension and firmness than it naturally possesses. Thus, in *Infin.* and *Imper.* *k'vōm* becomes *kūm* (קְוּם); *Perf.* *kāvām* becomes *kām* (the *Vav* disappearing). This firmer vowel cannot be ejected; it may, however, be *shortened*: as *kām* from *kāmtāh*. The *Imperf. Hiphil* *yākīm* (from *yākvīm*) is shortened in the *Jussive* to *kēm*.

- a) The verb *intrans. middle E* takes in *Perf. Kal* the form of **מת** (from **מוֹת**), *he is dead*.
- b) The verb *middle O* takes the form of **אָזַר** (from **אָזַר**), *luxit*; **בָּשַׁע** (from **בָּשַׁע**), *he was ashamed*.

464 The preformatives in the *Imperf. Kal*, *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the

corresponding long one (59—61): e. g. *yākūm* for (464) *yākōm*; *hēkīm* for *hikvīm*; *hūkām* for *hūkvām*.

This vowel is *changeable*, and becomes *Sh'va* when the tone 465 is thrown forward * : e. g. with the full plural form (with *n* epenthetic) of the *Imperf.* יִמּוֹתָן, *they will die.*

The *ū* in *Hophal* is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus *hūkvām* becomes by transposition *hūvkām*, hence *hūkām*.

- a) Some of the forms in these verbs arise from primitive 467 forms which afterwards became *obsolete* in the regular verb: e. g. Imperf. *Kal*, *yākūm* for *yākōm*; Partcp. *kām* for *kāvām* (aft. an original form *kātāl*).
- b) Those which conform to the regular Hebrew verb are, in general, the least common: as *yēbhōsh* (aft. the regular Imperf. *yibrōsh*).
- c) The *ō* in *Niphil* comes from *va* (= *na*): *nākōm* from *nākvām*; Imperf. *yikkōm* from *yikkāvām*.

In the *Perf.* *Niph.* and *Hiph.* the harshness of pro- 468 nunciation in such forms as *nākōmtā*, *hēkāmtā*, is avoided by the insertion of *ō* before the afformatives of the first and second person. For the same purpose (‘—’) è is inserted in the *Imperf. Kal* before the termination *nāh*. These inserted syllables take the tone and shorten the preceding vowels, as *nākōm*, *n’kūmō’thā*; *hēkīm*, *h’kīmō’thāh*; also *h’kēmō’thā*, *t’kūmè’nāh*.

(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs *Double Ayin*, is not thrown forward upon the afformatives *āh*, *ū*, *ī*, except with the full plural form (with epenthetic *n*) יִקְרְבָּן. In those persons which take afformatives without *epenthesis* (see 477), the accentuation is regular, as קְרַבָּתְךָ; so in *Hophal*, קְרַבְתָּךְ. For the tone on ‘ and ‘—’ see 468.

* Hence before Suff. יִמְלִיכֵנְךָ, *he will kill him.*

470 The conjugations *Piel*, *Pual*, and *Hithpaēl*, are very seldom found in verbs properly *Ayin Vav*. The only instance in which the *Vav* remains as consonant is עִיר, *to surround*, the *Piel* of עִיד (but see 476). In some others ה has taken the place of י, as in קִים from חַיָּב, קָוָם from חַוָּב; forms which belong to the later Hebrew*. On the contrary, the unfrequent conjugation *Pilel*, with its Passive and Reflexive (*kitlēl* or *kitlāl*; Pass. *kūtlāl*, Reflex. *hithkātlēl*), is the common form employed in the signification of *Piel*, and as a substitute for it: e. g. קְמַם, *to raise up*, from קָוָם; רְמַם, *to elevate*, Pass. from רָוָם; רְמַם, *to rouse oneself*, from עִיר. Less frequent is the conjugation *Pilpel*: e. g. פְּלִיכֵל, *to sustain, to nourish*, from כּוֹל.

471 Of these unusual conjugations the Paradigm exhibits only *Pilel* and *Pulal*, from which the reflexive (*Hithpaēl*) is readily formed.

REMARKS.

472 I. *Kal.*] Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Partcp.* the same †, the following are examples: 1) mūth (*to die*); *Perf.* mēth (for māvēth), mēthāh, māt'ī, māth'nū; *Partcp.* mēth. 2) būsh (*to blush*); *Perf.* bōsh (for bāvōsh), bōshāh, bōsh'tī, bōsh'nū; *Partcp.* (pl.) bōshīm.

- 473 a) In the *Infin.* and *Imperat.* of some verbs, י always quiesces in *Kholem* (as אָוֶר, טָוֶב, בָּוָא).
- b) In most verbs, however, it quiesces only in *Shurek*; but even in these the *Infin. absol.* has י in the final syllable (after the form קְטוֹל, as קָוָם יְקֻמוּ, *surgendo surgent*).
- c) Those verbs which have י in the *Infin.* retain it in the *Imperf.*, as יְבָוָא.
- d) In one verb alone the preformatives of the *Imperf.* have *Tsere*, viz. בְּוֹשׁ, *Imperf.* יְבָוֹשׁ (for יְבָוָשׁ).

* Having been borrowed from the Aramæan.

† Of the *Perf.* and *Partcp.* the usual form סְגִיר is very seldom written with ס (after the Arab. mode): e. g. סְגִיר.

In the *Imperat.* with afformatives (קָרְנוּ, קָרַב) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with הָ] has, on the contrary, the tone usually on the last syllable (קִמְמָה, שׁוֹבֵה), with a few exceptions where the word is *Milel*.

- The shortened *Imperf.* as *Jussive* has the form יְקַרְבֶּן (very 475 seldom יְקַרְבֶּם).
- So in poetic language as *Indicative*, as תָּרַם, יְרַם, *he, it, shall be high.*
- After *Vav conversive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Kamets-Khatuph*, as לְקַרְבֶּן, וְקַרְבֶּן.
- In *Pause*, however, the tone remains on the last syllable, as גִּמְתָּה.
- With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וַיַּסַּר, *and he turned aside* (from סַר).

The full plural ending *ún* (עַן) has the tone (cf. 472 of this §).

II. *Niphal.*] Anomalous forms are: *Perf.* נִפְצֹתְתֶם, *ye have been scattered*; *Infin. constr.* הַנִּפְצָת.

III. *Hiphil.*] Examples of *Perf.* without the *epenthetic* ה: 477 הַנִּפְצָת, *thou liftest*; הַמְּכַתָּה, *thou killest*; and even הַמְּפֻנָּת (Num. xvii. 6, &c.).

In the *Imperat.* the shortened and lengthened forms הַקְרָבֶן, 478 הַקְרָבָה, both occur.

- The shortened *Imperf.* has the form יְקַרְבֶּן, as וַיַּסַּר, *that he may take away.*
- After *Vav conversive* the tone is drawn back upon the penultima, as וְרַם; וְפַזְזֵן, *and he scattered.*
- The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וְסַרְבֵּן, *and he removed.*

(ADDITIONAL REMARKS.)

480 IV. On account of the intimate relation between verbs *Ayin Vav* and verbs *Double Ayin*, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both: e. g. *Imperf. Kal* with *Vav conversive*; *Piel* of עָנָה and *Poēl* of עָנָה. Hence it is, that they often borrow forms from one another, as in *Kal*, בָּזַן, *he despised* (*Perf.* of בָּזַן, as if from בָּזֵן); טָמֵחַ, *he besmeared* (for טָמֵחַ).

481 In common with verbs עָיַת, those of this class have in *Niphal* and *Hiphîl* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagesh forte*. This form and the common one are often both in use: e. g. הִסְתַּתֵּר, *to incite*, *Imperf.* (also יִסְתַּתֵּר) ; וִיתַּר, *and he shows the way* (also יִתְּר; sometimes with a different meaning, as הַנִּיחַת, *to cause to rest, to give rest*, הַנִּיחַת, *Imperf.* יִנְחַת, *to set down, to lay down*; יִלְיַן, *to spend the night, to abide*; מִלְיַן, יִלְיַן, *to be headstrong, rebellious*). Other examples: *Niph.* נִמְלֵל (from נִמְלָל, not מִילָּל), *to be circumcised*; with a guttural, נִגְעֹר; *Hiph.* הִזְבַּל, *to despise*, *. יִלְזֹוּ.

482 Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular: e. g. חָוֶר, *to be white*, *Imperf.* חָוֹר; גָּנוּעַ, *to expire*, *Imperf.* גָּנוּעַ; particularly all verbs that are also לָהֵה, as צָוָה; *Piel*, צָוֵה, *to command*; קָוָה, *to wait*, &c.

* Here belong some forms of verbs *Pe guttural* with *Dagesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered: viz. וְתַחַשׁ for וְתַחַשׁ, and she hastens (from וְתַעֲטַת, וְתַעֲטַת); עִיט, עִיט, עִיט (from חָוָשׁ, חָוָשׁ); עִיט, עִיט, עִיט (from וְתַעֲטַת, וְתַעֲטַת); עִיט, עִיט, עִיט (from וְתַעֲטַת, וְתַעֲטַת). G.).

Vocabulary.

To be ashamed, בּוּשׁ, bûsh *.	Fortress, מַבְצָר (a), mibhtsâr 483 (bâtsâr, to cut off).
To despise, בּוֹן, bûz.	
To understand, בּוֹן, bûn (also bîn †).	Understanding, תִּבְונָה (a ω), t'bhûnâh (bhûn or bhîn, to discern).
To arise, קֹם, kûm.	
To fix, establish, כּוֹן, cûn.	To found, סָדֵד, yâsâd.
To scorn, make a mock of, לִזְעַן, lûts.	Rottenness, רָקָב, râkâbh.
To get, obtain, פִּיקֵד, pûk, in Hiph.	Snare, מַוְקֵשׁ, môkêsh (yâkâsh, to set a snare).
To place; to set on, שָׁוֹם, sûm.	Guilt, אַשְׁמָה, âshâm.
To return, intr., שׁוֹבֵב, shûbh ‡.	Deceit, מִרְמָה, mirmâh (râmmâh, to cast).
Wall, fence, גַּדְרָה, g'dérâh(ω); gâdâr, to fence §.	Therefore, עַל־כֵּן, uâl-cén.
To break down, פְּרַץֵּן, pârâts.	Congregation, עֲדָה, uâdâh (uâdâh, he appointed).

Exercise 44.

1 פְּרַצְתֶּתֶל־גַּדְרָתְיוֹ שְׁמַתֶּתֶל מַבְצָרְיוֹ מַחְתָּה : 2 יְהֻנָּה (a) בְּחִכְמָה יִסְדֵּד אָרֶץ בְּיַנְנָה שְׁמַיִם בְּתִבְונָה : 3 חֲבִינָה פְּתַאֲים עִרְמָה וּכְסִילִים חֲבִינָה לֵב : 4 טֻוב יִפְיקֵד רָצְוֹן מִיהָה וְאִישׁ מִזְמָות יִרְשֵׁעַ : 5 לְאִיבְּנוֹן אָדָם בְּרָשָׁע וִשְׁרָשָׁעַ צְדִיקִים בְּלִיטּוֹת : 6 אַשְׁתָּה תִּילְלָה עַטְרָת בְּעַלְהָה וּבְרַקְבָּה בְּעַצְמוֹתָיו מַבִּישָׁה : 7 בְּנוּ לְדִבְרָה יִחְבַּל לֹו || וַיַּרְא מְצֻוָּה

* In Hiph. to make ashamed.

† Same in Hiph., but also to make to understand; to teach.

‡ In Hiph. to return, restore; in Piél, to lead back, restore.

§ In pl. gîdrôth or g'dérôth.

|| He who fears (partcp.).

הִוא יָשַׁלֵּם : 8 תֹּרְתָּ חָכֶם מִקּוֹר חַיִּים לְסֹור מִפְּקַדֵּי (484)
 מוֹתָה : 9 חֲכָמָת עֲרוֹם הַבָּיוֹן דָּרְפָּו וְאֹולָת פְּסִילִים מְרֻמָּה :
 10 אֹולִים יָלִין אַשְׁם וּבֵין יְשָׁרִים רָצְוָה : 11 וַיָּשִׂימוּ לוּ
 לְבָדוֹ וְלְהָם לְבָדָם וּלְמִצְרָים הַאֲכָלִים אֲתָּה לְבָדָם כִּי لֹא
 יוּכְלָו הַמִּצְרָים לְאֶלְף אֶת-הַעֲבָרִים לְחַם כִּי-תּוּבָה הוּא
 לְמִצְרָים : 12 גָּל אֶל-יְהוָה מַעַשְׂיךָ יוּבָנָנוּ מִחְשְׁבָתְךָ :
 13 וַיֹּאמֶר שׁוֹב אַשְׁׁוּב אֶלְיךָ בָּעֵת חַיָּה וְהַפְּהַגּוּ לִשְׁרָה
 אַשְׁׁתָּךְ וְשָׁרָה שְׁנִיעַת פְּתָח הַאָהֶל וְהִיא אַחֲרָיו :
 14 וּכְסָפָר מִשְׁנָה קָהִי בַּיּוֹכָם וְאֶת-הַכְּסָפָר הַמְּנוּשָׁב בְּפִי
 אִמְתְּחַתְּתֵיכֶם תִּשְׁבִּבוּ בַּיּוֹכָם אָוְלִי מִשְׁנָה הוּא : 15 וְאֶת-
 אֲחִיכֶם קָהִי וְקָנוּמוּ שָׁבוּ אֶל-הָאִישׁ :

b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4. Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son: return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-returned in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (*Hiph.*) to the land of your fathers.

CHAP. XI. § 7. Verbs *Ayin Yod.*

E. g. בִּין, *to discern.* Paradigm: see Appendix E, p. 25.

Short Paradigms.

485	1 Perf. bān bīn	2 Inf. cstr. bīn	3 Imperat. bīn	4 Imperf. yābhīn	5 Partcp. bān
1 <i>Kal</i>					
2 <i>Niphal</i>	nābhōn	hibbōn	hibbōn	yibbōn	nābhōn

Past Partcp. of Kal, būn.

Imperf. apoc. yābhēn; *Imperf. c.* *Vav conv.* vāyyā'bhēn. (485)
Infin. absol. *Kal*, bōn; *Niph.* hibbōn.

Normal Forms.

<i>Kal</i>	<i>Perf.</i>	bā'nāh	bā'ntā	486
	<i>Imperat.</i>	bī'nāh		
	<i>Imperf.</i>	yābhīn	tābhī'nāh	

- a) These verbs have the same structure as verbs *Ayin Vav*, and their ' is treated in the same manner as the ' of that class: e. g. *Perf. Kal* shāth (*for* shāvāth), *he has set*; *Infin. shīth*; *Infin. absol.* shōth (*for* shāyōth); *Imperat. shīth*; *Imperf. yāshīth*; *Jussive*, yāshēth, with *Vav conv.* vāyyā'shēth.
- b) But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* with the characteristic ה elided: e. g. בִּינֹתִי (similar to בִּנְתִּי ; also בִּינֹתִי, בָּנָת ; *thou contendest*; also בָּנָת).
- c) Often also complete *Hiphil* forms occur: e. g. *Perf.* בֵּין ; *Infin.* הַבִּינֹתָם, הַבִּין ; *Imperat.* בֵּין (also מֵבֵין) ; *Partcp.* בֵּין (also מִבֵּין) ; so likewise קָרֵב (also מִקָּרֵב) ; שָׁמֶן (also מִשְׁמֶן) ; צָמֵץ, מִצְמֵץ, *glittering*; also in *Perf.* צָמֵץ.
- d) Moreover, as *Passive* we find a few times *Hoph.* *Imperf.* יִשְׁרָא, from שִׁיר, *to sing*; יִוְשַׁת, from שִׁתָּה, *to set*.

These *Hiphil* forms may easily be traced to verbs עַ, and possibly, in part, belong to that class. The same may be said of *Niphal*, נְבֹז ; *Pilel*, בְּוֹנֵן ; and *Hithpaēl*, הַתְּבֹזֵן (as if from בְּזֹן). These verbs are in every respect closely related to verbs עַ. Hence it is that we find several verbs used promiscuously, as עַ and עִי, and with the same meaning in both forms, as לִין.

(488) (*denom. from* לִילָה), *to spend the night*; *Infin.* also לֹן; شִׁים; יְשִׁים; שֻׁוּם; once יְשַׁוֵּם. In other verbs one of the two is the predominant form, as גִּיל, *to exult* (גִּיל only once, Prov. xxiii. 24). But few are exclusively עַי, as רִיב, *to contend*; שִׁית, *to set*; שְׁרִיב, *to rejoice*.

489 The old Grammarians referred all these forms to verbs עַי, which it may, indeed, in some cases be right to do.

490 The Pdm. App. E, p. 25, is placed by that of verbs עַי, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.

491 The *Imperf. apoc.* is יְבִן; with retracted tone it takes the form יְרַב לֹו. So with *Vav convers.* מְשִׁיחָם, *and he placed*; נְיִבָּנוּ, *and he perceived*.

492 As *Partcp. act. Kal* we find once לִין, *spending the night* (Neh. xiii. 21); *Part. pass.* שִׁים or שֻׁוּם, according to a various reading (2 Sam. xiii. 32).

493 Verbs עַי scarcely ever suffer their א to quiesce, and hence are irregular only as verbs with *Ayin guttural*. Yet in the *Perf.* of the very common verb שָׁאַל, *to ask*, the feebleness of the א reduces the ā under it to (ָ), and in a closed syllable to (ֹ) and (ֶ), when the syllable is toneless, and no full vowel precedes the א (just as in some verbs עַי); so with suff. שְׁאַלְקִי (פִּי); שְׁאַלְתִּים, 2 pl. שְׁאַלְתִּינוּ, שְׁאַלְתִּיתִיהוּ.

Vocabulary (exclusively עַי).

Of this kind are :

494 <i>To understand,</i> בִּין.	رִיחַ
<i>To exult,</i> גִּיל.	
<i>To pass the night,</i> לִין.	שִׁים
<i>To contend, plead,</i> רִיב.	שִׁית.

Exercise 45.

- a) 1 בְּנֵינוּ בָּעֲרִים בַּעַם וְכִסְילִים מַתִּי תְשִׁפֵּילִי: 495
 2 הַנְמַלָּה תְבִיו בְּקַיּוֹ לְחַמָּה אֶנְרָה בְּקַיָּר מַאֲכָלָה:
 3 אֶל תְּרִיב עַסְ-אָדָם חָפֵם: 4 לְבָב אָדָם יְחַצֵּב דְּרָכָו
 וַיְהִי יְבִיו צָעְדוֹ:

b) 1. Plead with * your mother, plead : for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out † and said, set on bread. 3. I will make ‡ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours ||.

CHAP. XI. § 8. Verbs *Lamed Aleph.*

E. g. **מִצָּא**, *to find.* Paradigm: see Appendix E, p. 26.

Short Paradigms.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 <i>Kal</i>	mātsâ	m'tsō	m'tsâ	yimtsâ	mōtsē ^a	496
2 <i>Niph.</i>	nimtsâ	himmātsê ^a	himmātsē ^a	yimmātsē ^a	nimtsâ	
3 <i>Piel</i>	mitstsê ^a	mătstsê ^a	mătstsê ^a	y'mătstsê ^a	m'mătstsê ^a	
4 <i>Pual</i>	mătstsâ	mătstsâ	(none)	y'mătstsâ	m'mătstsâ	
5 <i>Hiph.</i>	himtsî ^a	hămtsî ^a	hămtsê ^a	y'ămtsî ^a	mămtsî ^a	
6 <i>Hoph.</i>	hămtsâ	hămtsâ	(none)	yămtsâ	mămtsâ	
7 <i>Hithp.</i>	hith- mătstsê ^a	hith- mătstsê ^a	hith- mătstsê ^a	yith- mătstsê	mith- mătstsê ^a	

Past Partcp. of *Kal*, mātsû^a.

Jussive (*Hiph.*) yămtsê^a; *Imperf.* c. suff. (*Piel*) y'mătstsēnî, (*Hiph.*) yămtsînî.

* בָּ.

† נִיצָּא, and went out.

‡ To be rendered by נִתְןָ.

§ Hiphîl.

|| i. e., the odour, your pleasant.

Normal Forms.

497	1 <i>Kal</i>	<i>Perf.</i>	mātsā	mā'tsěāh	mātsāthî
		<i>Imperat.</i>	m'tsâ	m'tsě'ānāh *	
2 <i>Niphal</i>		<i>Perf.</i>	nimtsâ	nimtsě'āthâh	
		<i>Imperat.</i>	himmātsē	himmātsě'ānāh	

(The conjugation in the other forms is analogous to these.)

498 The נ is here, as in verbs פָא, treated partly as a soft guttural consonant (*scarcely audible* at the end of a word), partly as a *quite inaudible* (quiescent) letter.

499 In the forms that end with the third radical, the final syllable has the same vowel as the regular verb (e. g. הַמְצִיא אֲמֹצָא, מְצֹואָא); but *Pathakh* before נ is lengthened into *Kamets*, viz. in the *Perf.*, *Imperf.*, *Imperat.* *Kal*, in the *Perf.* *Niphal*, *Pual*, and *Hophal*. The (־) however is *mutable*, hence in the plural, יְמֹצָאָו.

500 The *Imperf.* and *Imperat.* *Kal* have *A* after the analogy of verbs *Lamed guttural*.

501 Also before afformatives beginning with a consonant (ת, נ, א) נ is *not heard* (*quiesces* in the *Perf. Kal*, in *Kamets*, מְצָאתָה; in the *Perf.* of all the other conjugations, in *Tsere*, גְמֻצָּאתָה; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, מְצָאָנָה, תְמֻצָּאָנָה †).

502 The use of *Tsere* and *Segol* in these forms arose, doubtless, from the great resemblance between verbs לָא and לְהָ (comp. next section), and an approximation of the former to the latter.

503 Before afformatives beginning with a vowel, נ is a *consonant*, and the form regular, as מְצָאָנָה.

* *a* in Italics is quiescent.

† Before the suffixes *chā*, *chém*, *chén*, the נ retains its character as a guttural, and takes (־:).

REMARKS.

Verbs *middle E*, like **מָלֵא** (mālē), *to be full*, retain *Tsere* in 504 the other persons of the *Perf.*, as **מְלַאתִי**. Instead of **מְצַאתִי** is sometimes found the (Aramæan) form **קְרַאתִ** for **קְרַאתָ** *she names*.

The *Partcp. fem.* is commonly, by contraction, 505 **מְצִיאָת**, *seld.* **מְצִיאָת**, and defectively written **יֹצִיאָת** (from **יֹצַא**).

The א sometimes falls away, as in **מְלַתִּי**, **מְצַתִּי**. Niph. 506 **הַחַטִּי**, *ye are defiled*; Hiph. **נִטְמַתִּם**.

Vocabulary.

<i>To call</i> , קָרָא , kārâ.	<i>Treasure-house</i> , אֹזֶר , ōtsār 507 (pl. -ôth).
<i>To hate</i> , שָׁנֵא , sānē ^a .	<i>To violate, injure</i> , חִמֵּס , khā-mās.
<i>To be full</i> , מָלֵא , mālē ^a .	<i>Rag</i> , קָרָע , kě'rā' (kārā', <i>to tear</i>).
<i>To drink</i> (to excess), סָבָא , sābā.	<i>Therefore</i> , עַל־כֵּן , u'l-cēn.
<i>Fear</i> , יִרְאָה , y'rēah; constr. יִרְאָתָ ^(ω) , yārē ^a , <i>to fear</i> .	<i>To defile</i> , טָמֵא , tāmē ^a .
<i>A path</i> , נְתִיבָה , n'thībhāh (nāthābh).	<i>To assemble</i> (in troops), צָבָא , tsābā.
	<i>To sin</i> , חַטָּא , khātā.

Exercise 46.

- a) 1 **תְּחַת** **כִּיְשָׁנָאִי** **דָּעַת** **וַיְרַאֲתָ** **יְהֹוָה** **לֹא** **בְּחֻרוֹ:** 508
2 **גַּנְבָּה** **נִמְצָא** **יְשִׁילָם** **שְׁבָעַתִּים**: 3 **הַלְאָחִיכָה** **תְּקַרְאָה**
וְתִבְוִנָה **תְּפַנַּה** **קוֹלָה**: 4 **אֲלֵיכֶם** **אִישִׁים** **אָקְרָא** **וְקוֹלִי** **אֶל־**
בְּנֵי אָדָם: 5 **בְּאֶרֶחֶת** **צְרָקָה** **אֲהַלֵּךְ** **בְּתֹוךְ** **נְתִיבָה**

מִשְׁפָט : לְהַנְחֵל אֶחָבִי יִשׁ וְאֶצְרֹתְיכֶם אֲמִילָא : 6 מִצְאִי
 (508) מִצְאָתִים וַיַּפְקֵד רְצָוֹתֵיכֶה : וְחַטָּאתִי חַמֵּס נְפָשָׁו בְּלַיְלָה
 מַשְׂנָאִי אֶהָבוּ מוֹת : 7 * אֶל-תְּהִי בְּסַבָּאִידִין + בְּזַלְלָן
 בְּשָׂר לִמּוֹ : כִּירְסָבָא גַּזְלָל יְוָרֵשׁ וּקְרָעִים תְּלַבֵּישׁ נָוָמָה :
 8 עַלְיָפָנוּ | בְּלַפְקָודִי + כָּל יְשָׁרָתִי בְּלָאָרָח שְׁקָר שְׁנָאָתִי :
 9 אֶלְהִים אֶבְאָו גָּנוּם | בְּנַחַלְתָּךְ טָפָאוּ אֶת-הַיְבָל קְרָשָׁךְ
 שְׁמוֹ אֶת-יְרוּשָׁלָם לְעֵינָם : נָתָנוּ אֶת-גְּנָבָת עַבְדִּיךְ מְאַכֵּל
 לְעוֹפֵף הַשְׁמִים בְּשָׂר חַסְדִּיךְ לְחַיְתָרָאָרֶץ : שְׁפָכוּ דָם |
 כְּפָלִים סְבִיבּוֹת יְרוּשָׁלָם וְאַיוֹן קוֹבֵר : 10 וַיַּעֲשֵׂה אֵת הַבּוֹר
 נָחָשָׁת וְאֵת בְּנֵו נָחָשָׁת בְּמִראָת || הַצְבָּאָת אֲשֶׁר צָבָא
 פִּתְחָה אֲחָל מִזְעֵד :

- b) 1. I have hated knowledge ¶. 2. Who hates knowledge.
 3. Thou shalt not hate thy brother. 4. The sacks are filled with silver. 5. Thieves, being found, shall return seven-fold. 6. Understanding cries-aloud, and Wisdom gives-forth her voice. 7. To them will we cry. 8. Shall I not cry-aloud, and give forth my voice? 9. Who will fill my treasures? 10. They who find me will find life. 11. They shall assuredly find life. 12. Thou shalt not hate those-who-hate thee.

* Be not thou (ne sis): from *hāyāh*.

† ‘Those who squander their own body,’ i. e., voluptuous profligates (Gesenius, Maurer). Others (as Rosenmüller) translate it in the same sense as the English Bible: *riotous eaters of flesh*.

‡ (Of) every kind (Maurer).

§ Have come; בָּוֹא, to come.

|| (Of the women) assembling.

¶ (Prov. v. 12). שְׁנָאָתִי מִזְרָר ¶

CHAP. XI. § 9. Verbs Lamed He.

E. g. **גָּלַהּ**, *gālāh*, *to reveal*. Paradigm : see Appendix E,
[pp. 28, 29.]

Short Paradigms.

	1 <i>Perf.</i>	2 <i>Inf. estr.</i>	3 <i>Imperat.</i>	4 <i>Imperf.</i>	5 <i>Partcp.</i>	
1 <i>Kal</i>	gālāh	g'lōth	g'lēh	yiglēh	gōlēh	509
2 <i>Niph.</i>	niglāh	higgālōth	higgālēh	yiggālēh	niglēh	
3 <i>Piel</i>	gillāh	gällōth	gällēh	y'gällēh	m'gällēh	
4 <i>Pual</i>	güllāh	güllōth	(none)	y'güllēh	m'güllēh	
5 <i>Hiph.</i>	higlāh	häglōth	häglēh	yäglēh	mäglēh	
6 <i>Hoph.</i>	höglāh	höglōth	(none)	yöglēh	möglēh	
7 <i>Hithp.</i>	hithgällāh	hithgällōth	hithgällēh	yithgällēh	mithgällēh	

Past Partcp. of Kal, *gālūi*.

Infin. absol. (*Kal*) *gālōh*; (*Niph.*) *niglōh*; (*Piel*) *gällōh*;
(*Pual*) *güllōh*; (*Hiph.*) *häglēh*; (*Hoph.*) *höglēh*; (*Hithp.*) *hith-*
gällōh.

Imperf. apoc. (*Kal*) *yīgēl*; (*Niph.*) *yīggāl*; (*Piel*) *y'gāl*;
(*Hiph.*) *y'gēl*; (*Hithp.*) *yithgāl*.

Normal Forms.

<i>Kal</i>	<i>Perf.</i>	gālāh	gāl'thāh	gālīthā	gālū	510
	<i>Imperat.</i>	g'lēh	g'lī	g'lēnāh		
	<i>Imperf.</i>	yiglēh	tiglī	tiglēnāh		

These verbs, like verbs *Pe Yod* (פֵּוד), embrace two 511
classes, originally distinct, viz. לְ and לִ; but in
Hebrew the original לְ and לִ have passed over into a
feeble לֶ, in all the forms which end with the third
radical. All, however, except a few forms, are
originally לִ; so that the two classes are less promi-
nently distinguished than verbs פֹּ and פֵּ.

Wholly different are those verbs whose third radical is a 512

(512) consonantal **ה** (with *Mappik*: e. g. **גַּבְבָּה**), which are inflected throughout like verbs *Lamed guttural* *.

513 The grammatical structure of these verbs (see Pdm. App. E, p. 28) is as follows:

For the forms that end with the third radical,

All the *Perfcts* end in *āh*.

All the *Imperfcts* and *Participles Active*, in *ēh*.

All *Imperatives*, in *ēh*.

The *Infin. absol.* (except in *Hiph.* and *Hoph.*), in *ōh*.

514 At the end of the *Partcp. Pass.* of *Kal* the original ' appears, **גָּלְעֵי**, *gālūi*, as also in some derivatives.

515 The *Infin. constr.* has always the *feminine* form in **ת**: hence in *Kal*, **גָּלוֹת**, *g'löth*; in *Piel*, **גָּלוּת**, *gäl-löth*, &c.

516 Before the afformatives beginning with a consonant (**ת**, **נ**), the original ' remains, but not as a consonant: it would properly form with the ā the diphthong *ai*; but this diphthong in the *Perf.* is first contracted into ē ('ֶ), and then further attenuated into ī, but in the *Imperf.* and *Imperat.* it is changed into the obtuse ' (ֶ). Thus in *Perf. Piēl*, from **קְפִילָת** (after **קְפִילָה**) we get first **גְּלִיתָ**, and then, by attenuating the ē into ī, **גְּלִיתָ**; in the *Imperf. Piēl*, **תְּגִלִּינָה**. In the *Passives* the ē is always retained; in the *Actives* of the derived conjugations, and in the *Reflexives*, both ē and ī are used alike (see 527, 531); on the contrary, in *Kal* (the most common species) we find only ī. Accordingly we have in the

Perfect Kal ī, as **גְּלִיתָ**;

* It is certain, however, that some verbs **לְהָ** originated in verbs with final **ה**, this letter having lost its original strong and guttural sound, and become softened to a *feeble* **ה**.

Perfects of the other active conjugations (in- (516) cluding the reflexive *Hithp.*) *é* and *i* promise-
ously, as גָּלִיתָ and גָּלִיתְ;

Perfects of the *Passives* only *é*, as גָּלִיתָ;

Imperfects and *Imperatives* always 'נָּלַתְ' (*è*), as תָּנַלֵּתָה, גָּלִינָה.

Before the afformatives beginning with a vowel 517 (*â*, *i*, *âh*), the *Yod* with the foregoing vowel usually falls away [גָּלוּ = גָּלוּי, &c.] ; but it is retained in ancient full forms, particularly in *pause*, as יְגָלֵתִי (see 524, 530). Before *suffixes* also it falls away, as גָּלוּךְ (see 539).

The *Yod* disappears also in 3 *Perf. sing. fem.*, 518 where הָנְתָה is appended as feminine ending, as גָּלָתָה. But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending הָנְתָה is appended so as to form גָּלָתָה. So in all conjugations: e. g. *Hiph.* הָנְלָתָה, common form הָנְלָתָה, in pause הָנְלָתָה.

The formation of the *shortened Imperf.*, which 519 occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopé*) of the הָנְתָה, by which still other changes are occasioned in the form (see 522, 526, 528, 533). The *shortened Imperative* is also formed by *apocopé* of the הָנְתָה (see 529, 534).

REMARKS.

I. *Kal.*] For the 3rd *Perf. fem.* the older and simpler form 520 גָּלָתָה, from גָּלִיתָ, is almost entirely banished from common use.

But with *suffixes* it is always used, see 539.

a) The *Infin. absol.* has also the form רָאֹו, *videndo.*

- (521) b) As the *Infin. constr.* occurs also, though seldom, **עשָׁה**, **רָאָה**, as well as the feminine form **רָאָה**, *to see*.
- 522 The apocopé of the *Imperf.* occasions in *Kal* the following changes :
- The first stem-letter most commonly receives the helping-vowel *Segol*, or, when the middle radical is a guttural, *Pathakh*: e. g. **בָּנַל** for **בָּנַן**; **וַיְבֹן**, and he built; **יָשַׁע**, *let him look*, for **יָשַׁב**.
 - The *Khirik* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as **יָרַא**, *let him see* (fr. **רָאָה**).
 - The *helping-vowel* is sometimes omitted: e. g. **וַיִּשְׁבֶּה**, **וַיִּשְׁתַּחֲווּ**. The verb **רָאָה** has the two forms **רָאָה** and **וַיִּרְאָה**, the latter with *Pathakh* on account of the *Resh*.
 - Examples of verbs which are *Pe guttural* as well as *Lamed He*: **וַיִּעַש**, *and he made*, from **עָשָׂה**; **וַיִּשְׁעַן**, *and he answered*, from **שָׁעַן**. Sometimes the punctuation of the first syllable is not affected by the guttural, as in **וַיִּחְזַק**, **וַיִּחְרַב** (with *Dagesh lene* in second radical), *let him rejoice*.
 - The verbs **הִיָּה**, *to be*, and **חִיָּה**, *to live*, which would properly form in the *Imperf. apoc.* **יְהִי**, **יְחִי**, change these forms to **יְהִי**, **יְחִי** (*y'hî*, *y'khî*), because the *Yod* prefers a vowel before it in which it may quiesce.
- 523 The full forms without the apocope of **הַ** sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. **וְאָרָאָה**, *and I saw*, twenty times, but not in the Pentateuch, **וְיִעַשְׂה**, *and he made*, four times.
- 524 The original **וְ** is sometimes retained before the afformatives beginning with a vowel (cf. 522, above), especially in and before the *Pause*, and before the full plural ending (*ûn*) **וּ—**, or where for any reason an emphasis rests upon the word. *Perf.* **חָסַי**, *they took refuge*; *Imperat.* **בְּעֵזֵי**, *ask ye*; *Imperf.* **יְרַבְּיוּן**, *they increase*, more frequently like **יְשַׁתְּיוּן**, *they drink* (cf. 530).

The Partcp. *act.* has also a *fem.* of the form צוֹפִיהָ, spying; 525 פּוֹרִיהָ, fruitful; in the *Plur.* like אֹתְרוֹת. The Partcp. *pass.* is sometimes without י, as עַשְׂנִי for עַשְׂנָה, made, צָפֵנִי.

It is but very seldom that the second syllable is defectively written.

II. *Niphal.*] The apocopé of the *Imperf.* occasions here no 526 further changes (יִגְלֶה from יִגְלַה); yet in one verb ע guttural we find a form with (—) shortened to (=), viz. יִמְחַ (for יִמְחָ). Similar in *Piel*, הַעֲרָה (from תְּעַרָּה), and in *Hithpaēl*, הַתְּרַעָה (from תְּרַעָה).

III. *Piel*, *Pual*, and *Hithpaēl.*] In the *Perf.* *Piel*, the second 527 syllable has *Khirik* instead of the diphthongal ē in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes *Khirik* is always employed, except in *Pual*, which always has *Tsere* (וּ—).

The *Imperf.* loses, after the apocopé, the strong *Dagesh* of 528 the second radical; hence *Piel*, וַיַּצְאֵן; *Hithpaēl*, וַיִּזְנַלֵּן. Less frequently is the *Pathakh* then lengthened into *Kamets*, as וַיִּתְאַוֵּן (cf. 526).

In *Piel* and *Hithpaēl* are found also apocopated forms of the 529 *Imperat.*, as נָסַף for נִסְפָה, prove! הַתְּחִלֵּן, feign thyself sick.

Examples of *Yod* retained in cases where more commonly it 530 is omitted: *Imperf.* תְּדִמְיוּנִי, will ye liken me; יְבִסְיוּמוּ, they cover them.

IV. *Hiphil* and *Hophal.*] In the *Perf.* *Hiph.* the forms 531 הַגְּלִיתָ and הַגְּלִיתָה are about equally common; before suffixes the latter is used, as somewhat the shorter. In *Hophal* always הַגְּלִיתָה.

- The *Tsere* of the *Infin. absol.* *Hiph.* is the regular vowel 532 (as in הַקְטָל); to this the *Infin. absol.* *Hoph.* conforms, as in הַקְפָּה.
- The verb רַבָּה, to be much, has three forms of the *Infin.*: הַרְבָּה, much (used adverbially); הַרְבָּה, used when the *Infin.* is pleonastic; הַרְבּוֹת, the *Infin.* constr.

533 The *Imperf. apoc.* has either the form יָרַךְ, or יִשְׁקַח, or (with a helping-vowel) יִגְלֶל, for which, however, is invariably substituted the form יִגְלֵל, as in יִגְלֵר. Examples with gutturals: יִגְלֵל, יִגְלֵעַל, &c., which can be distinguished from the *Imperf. Kal* only by the signification.

534 The *Imperat. apoc.* has invariably the helping-vowel *Segol* or *Pathakh*, as הַרְפָּה, הַרְפָּה for הַרְבָּה, הַרְבָּה; הַעֲלָה for הַעֲלָה.

535 The *Imperf.* with *Yod* retained occurs only in תְּגִוֵּן, from יְגַוֵּן.

(ADDITIONAL REMARKS.)

536 V. In the Aramæan, where, as before remarked, the verbs לְלָה and לְהָ flow into one another, both classes terminate, in the *Imperf.* and *Partcp.* of all the conjugations, without distinction, in נְ or יְ. As imitations of this mode of formation we are to regard those forms of the *Infin.*, *Imperat.*, and *Imperf.* in נְ, more seldom נְ and יְ, which are found in Hebrew also, especially in the later writers and the poets. *Infin.* הִיָּה, to be; עִנָּה, opprimendo. *Imperat.* הוֹא, be thou. *Imperf.* תְּהִיא; אַל תְּבָא, follow not; אַל תְּתַעֲשֵׂה, do not *.

537 The *Yod* is found even at the end of the word (which is also a Syriasm) in עַתְזָנִי, הַחְלִי, and hence in the *Plur.* הַמְּסִיו.

538 In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive, where the third radical, which the conjugation requires to be doubled, appears under the form וָה, viz. נָאוּה contracted נָאוּה, to be beautiful, from נָאָה, the archers: but especially שָׁחַה, to bow, *Pilel* שָׁחַה, hence the

* The *Jussive signification* in these examples is the reason that they have *Tsere* like the *Imperat.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (נְ) and (נְ). See Gen. xxvi. 29; Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive **הַשְׁתַּחֲוָה**, *to bow oneself, to prostrate oneself, 2 pers.* (528) **וַיִּשְׁתַּחֲווּ** and **יִתְּחַזֵּק**, *Imperf.* **וַיִּשְׁתַּחֲהֹ**, *apoc.* **יִשְׁתַּחֲוָה**, *for* **בִּיתְּחַזֵּק** (*analogous with יִתְּחַזֵּק for יִתְּחַזֵּק*).

Before *suffixes* the **ה** final, with the preceding vowel, falls 539 away, as **עָנָנִי**, *he answered me*, **עָנָנָךְ**, *Imperf.* **יָעָנָנָךְ**, *Hiph.* **הָעָלָךְ**. Very seldom **י** takes the place of the final **ה** or **ה**, as in **יָכַפֵּמוּ**, *he will cover them*; **הָבֵינִי**, *smite me*. The 3 *Perf. fem.* always takes before *suff.* the older form **גַּלְתָּה** (see 518), yet with a short **ă**, as in the regular verb: e. g. **עַשְׂתָּנִי** for **בָּלְתָּהוּ**; *in pause* **בָּלְתָּהוּ**.

Vocabulary.

<i>To trust (in), (בְּ)</i>	חָסָה (בְּ), khā-sāh (b').	<i>To see,</i> רָאָה , rāāh.	540
<i>To build,</i>	בָּנָה , bānāh.	<i>Piercings,</i> מַדְקָרוֹת , mād-k'rōth (dākār).	
<i>To stretch out,</i>	נָטָה , nātāh.	<i>Sword,</i> חרֵב , khē'rēbh.	
<i>To multiply,</i>	רָבָה , rābhāh.	<i>The world,</i> תְּבִלָּה , tēbhēl, <i>poetic</i> (= ἡ οἰκουμένη, yābhāl).	
<i>To feed,</i>	רָעָה , rā'āh.	<i>Embryo; unformed substance,</i> גָּלֶם , gōlēm (gālām, <i>glomeravit</i>).	
<i>To babble,</i>	בָּטָה , bātāh (comp. βαττολογεῖν and <i>blaterare</i>).		
<i>To befall,</i>	אָנָה (in Pual) ānāh.		

Exercise 47.

1 541 **וְהִיא בָּעֵץ שְׁתַׁוֵּל עַל-פְּלָגִים אֲשֶׁר פָּרוּ וַיְהִי** (a)
בְּעֵתוֹ וְעַלְיוֹ לְאִיבּוֹל וְלֹל אֲשֶׁר-יִעָשָׂה יִצְלָחָה: 2 **נְטִיתִי**
יְדִי וְאַיִן מִקְשִׁיבָה: 3 **בִּידֵי יְרֻבָּי יְמִיחָד וַיּוֹסִיףָי לְהַשְׁנוֹת**
חַיִּים: 4 **שְׁפַתִּי צָדִיק יְרֻעִי רַבִּים וְאֹוֵילִים בְּחַסְרַלְבָּב**
יְמֹותִים: 5 **יִשְׁבּוּתָה בְּמַדְקָרוֹת חָרָב וְלֹשָׁן חַכְמִים**

מְرֹפֵא : 6 לֹא־יָאַנֶּה לְצִדְקָה כָּל־אָנוֹ וּרְשָׁעִים מְלָאֵי רֵעֶה : (541)
 7 אֲסִירָעַב לֹא־אָמַר לְךָ בִּילִי תִּגְלִיל וּמְלָאָה : 8 בַּיְתָה
 חָסִיתִי אֵיךְ תָּאָמַרְוָה לְנַפְשֵׁי נָוִי הַרְכָּם צָפֹר : 9 הַיְטִיבָה
 בְּרַצְונָךְ אֶת־צִיּוֹן תְּבִנָה חֻמוֹת יְרוּשָׁלָם : 10 גָּלְמִי וּרְאוֹ
 עִינִיךְ וּעַל־סְפִירָה כָּלָם יְכַתְּבָו *יְמִים יָצְרוּ וְלֹא אֶחָד בְּהָם :
 11 תְּוֻבַת מְלָכִים עֲשָׂות רְשָׁעָם בְּאַזְדָקָה יְפֹנוּ בְּפָא :

b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

542 Write down the forms:

I was.	I will be.	Be thou.	To be.
Thou wast.	Thou (m.) wilt be.	Be thou (f.).	In-being.
Thou (f.) wast.	Thou (f.) wilt be.	Be you.	
He will be.	He will be.	Be you (f.).	
She was.	She will be.		

* Most recent interpreters translate the latter clause thus: *the days* [sc. of my life] *all of them were predetermined*, and (=when) not one of them [yet was]. So Maurer, De Wette, Hengstenberg. Cullam refers, by anticipation, to 'days.'

CHAP. XII. *Suffixes of the Verb.*

The suffixes appended to the verb express the accusative of the *personal pronoun*. They are : 543

SINGULAR.

<i>Person.</i>	<i>Forms proper for the Perfect Tense.</i>	<i>Forms proper for the Imperfect.</i>	544
1 <i>me</i> (c.)	נִי—	נִי—	
2 <i>thee</i> (m.)	תָּ, in pause תְּ or תָּאָ	תָּ or תָּאָה—	
2 <i>thee</i> (f.)	תָּאָ . . . תָּאָ . . . תָּאָ	תָּאָ— תָּאָ or תָּאָה—	
3 <i>him</i>	הָאָ . . . הָאָ . . . הָאָ	הָאָ— הָאָ	
3 <i>her</i>	הָאָ . . . הָאָ . . . הָאָ	הָאָ—	

PLURAL.

1 <i>us</i> (c.)	נוּ—	נוּ—	
2 <i>you</i> (m.)	כָּם—	כָּם—	
2 <i>you</i> (f.)	כָּמָן—	כָּמָן—	
3 <i>them</i> (m.)	מָאָרָם—, poeticè מָוָרָם—	מָאָרָם—, poeticè מָוָרָם—	
3 <i>them</i> (f.)	מָאָרָם—	מָאָרָם—	

Affixes of the Imperfect, when preceded by an Epenthetic Nun.

SINGULAR.

1 <i>me</i> (c.)	נִי—	נִי—	for נִנִּי—	545
2 <i>thee</i> (m.)	תָּאָה—	תָּאָה—	—	
3 <i>him</i>	הָאָה—	הָאָה—	for —	
3 <i>her</i>	הָאָה—	הָאָה—	—	

Perfect with Suffixes.

546 As a general rule,

- a) the forms that end in a *consonant*, take the suffixes that begin with a vowel (called a *vowel-of-union*);
- b) the forms that end in a *vowel*, take the suffixes that begin with a consonant.
- c) The vowel-of-union for the *Perfect* is ā (or ā̄).
- d) „ „ Imperfect } ē (or ē̄).
- e) „ „ Imperative }

547 Whatever changes the afformatives undergo, are made for the purpose of suiting them to receive the pronominal suffixes.

	takes	for
a) The 3rd sing. fem.	āth or ā̄th	āh
b) 2nd sing. fem.	tī	t
2nd plur. masc.	tū	tēm'

548 Here observe, (1) the 2nd sing. fem. (which is derived from an old form ätti) becomes identical in form with the 1st pers. sing., and is only to be distinguished from it by the context; (2) of the 2nd plur. fem. no instance is found with suffixes.

549 [The 3rd sing. fem. of the *Perfect* (1) draws the tone to itself, except with *chem*, *chen*, and then takes the forms that make a syllable without a union-vowel; (2) with the other suffixes, it takes a union-vowel, but draws back the tone to the penult, so that they appear with shortened vowels.]

View of the Suffixes to the Verb (E.).

I. To THE PERFECT.

550 Verb :	transit. Kal	3 f. sing.
Suff. : sing. 3 m.	פִתְבַּח he has written	כִתְבָה
	or him 1 פִתְבַּח	כִתְבַתְהָ
— f. her	פִתְבַּח	כִתְבַתְהָ

2 m. — f.	<i>thee</i>	כְּתַבְתָּךְ
1.	<i>me</i>	כְּתַבְתִּי
pl. 3 m.	<i>them</i>	כְּתַבְתָּם
— f.	<i>them</i>	כְּתַבְתָּנוּ
2 m.	<i>you</i>	כְּתַבְתָּכֶם
— f.	<i>you</i>	כְּתַבְתָּכֶן
1.	<i>us</i>	כְּתַבְתָּנוּ

ē from intrans. Kal in the same way.

1) אָהָבָם 2) אָהָבָךְ 3) אָהָבָוּ

ē from the other forms, as Piēl:

1) בָּרְכָךְ, כְּתַבְתָּךְ 2, 3) בָּתְבָנוּ

כְּתַבְתָּהָךְ	(550)
כְּתַבְתָּהָהָךְ	
כְּתַבְתָּהָנִי	
כְּתַבְתָּהָמָם	
כְּתַבְתָּהָנוּ	
כְּתַבְתָּהָכֶם	
כְּתַבְתָּהָכֶן	
כְּתַבְתָּהָנוּ	

So

אָהָבָתָהָוּ

כְּתַבְתָּהָהָוּ

Suff.: sing.	2 m. sing.	2 f. & 1 sing.	3 pl.
3 m.	כְּתַבְתָּהָוּ	כְּתַבְתָּהָוּ	כְּתַבְוּ
	or him כְּתַבְתָּהָוּ	or פְּתַבְתִּי	כְּתַבְוֹהָוּ
— f.	her כְּתַבְתָּהָהָוּ	כְּתַבְתִּיהָ	(none)
2 m.	<i>thee</i> (none)	כְּתַבְתִּיךְ	כְּתַבְיָהָוּ
— f.	<i>thee</i> (none)	כְּתַבְתִּיךְ	כְּתַבְיָהָוּ
1.	<i>me</i> כְּתַבְתִּינוּ	כְּתַבְתִּינוּ	כְּתַבְיָנוּ
pl. 3 m.	<i>them</i> כְּתַבְתָּמָם	כְּתַבְתָּמָם	כְּתַבְוּם
— f.	<i>them</i> כְּתַבְתָּנוּ	כְּתַבְתִּין	כְּתַבְוּן
2 m.	<i>you</i> (none)	כְּתַבְתִּיכֶם	כְּתַבְוּכֶם
— f.	<i>you</i> (none)	כְּתַבְתִּיכֶן	כְּתַבְוּכֶן
1.	<i>us</i> כְּתַבְתִּינוּ	כְּתַבְתִּינוּ	כְּתַבְוּנוּ

Just so the suff. to the Persons of all Verbal-stems:

כְּתַבְתִּיהָ, כְּתַבְתָּהָוּ
&c.

In the same way

1st and 2nd
pers. plur.

כְּתַבְתִּוּהָוּ

כְּתַבְנִיהָוּ

II. To THE IMPERFECT.

551	transit. Kal, 3 sing. m.	3 pl. m.	Kal Imperat. sg. m.
Verb :	יִכְתֹּב	יִכְתְּבוּ	כְּתָבֵם
Suff. : sing. {	1. יִכְתְּבָהוּ 3 m. יִכְתְּבָהוּ	+ 1. יִכְתְּבָיוּהוּ 3 m. יִכְתְּבָהוּ	שָׁמַעַת שָׁמַעַנוּ
	— f.	יִכְתְּבָנָה	שָׁמַעַת שָׁמַעַנָּה
	— f.	יִכְתְּבָנָה	שָׁמַעַת שָׁמַעַנָּה
2 m.	יִכְתְּבֶךָ ²	יִכְתְּבֹוק	שָׁמַעַת שָׁמַעַנָּה
— f.	יִכְתְּבֶךָ	יִכְתְּבֹוק	שָׁמַעַת שָׁמַעַנָּה
1.	יִכְתְּבַנָּי	יִכְתְּבּוֹנִי	שָׁמַעַת שָׁמַעַנָּה
pl. 3 m.	יִכְתְּבָם	יִכְתְּבּוּם	שָׁמַעַנָּה שָׁמַעַנָּם
— f.	יִכְתְּבָנוּ	—	שָׁמַעַנָּה שָׁמַעַנָּם
2 m.	יִכְתְּבָכֶם ³	יִכְתְּבּוּכֶם	שָׁמַעַנָּה שָׁמַעַנָּם
— f.	יִכְתְּבָכֶנוּ	יִכְתְּבּוּכֶנוּ	שָׁמַעַנָּה שָׁמַעַנָּם
1.	יִכְתְּבָנָנוּ	יִכְתְּבּוּנָנוּ	שָׁמַעַנָּה שָׁמַעַנָּם
			שָׁמַעַנָּה שָׁמַעַנָּם

The suffixes to the other verbal
pers. in the same way.

יְנַהֲגָה 2. *יְנַהֲגָהוּ* 1. *יְנַהֲגָה*; *יְשֻׁמְעָכָם* 3. *יְשֻׁמְעָךְ* 2. *יְשֻׁמְעָה* 1.—*יְנַהֲגָם* 3. *יְנַהֲגָתָם* 2. *יְנַהֲגָתָה* 1. *יְנַהֲגָה* in the last syllable, 2. *יְכַתְּבָה* 1. *יְכַתְּבָה*; *יְכַתְּבָה* 2.

* So also to all persons ending in the 3rd radical: תְּכַתֵּב, נְכַתֵּב, אֲכַתֵּב.

[†] So also to **תכתבו** 2 plur. m. and 3 a. 2 plur. f., and to **תכתב** 2 sing. f.; instead of which **הכתביו**¹ is also possible.

[†] To the f. sing. and to the plur. like to the *Imperf.*

(551) : **ישלח** ; **יבתבם** ; **יבתבכם** 3. ; **יבתבך** ; **יבתבך** 2. ; **ישלחכם** 3. ; **ישלחך** 2. ; **יבתיבך** 2. ; **יבתיבחו** 1. ; **יבתיב** ; **יבתיבך** 3. ; **ישמייעכם** ; **ישמייעך** with gutt. 3. ; **יבתיבכם** 3.

Exercise 48.

- a) 1 **חנני אליהם** בחסוך ברב רחמייך מחה פשייע :
 2 **הרבבה בבקשנו מעוני ומחטאתי טהרני** : 3 **קידבשען**
אני אדע חטאתי נגעתי תמיד : 4 **לך לבך וחתאתי**
וחברע בעיניך עשיתי למענו תזקך בדרכך תועבה בשפטך :
 5 **הובעינו חולתי ובחטא יחתנתי אמי** : 6 **הזרמת**
חפצת בטעות ובסתר חכונה תודיעני : 7 **תחטאתי**
בازוב ואחר תבקשנו ומשלך אלון : 8 **תשמייעני שעון**
ישמחה תגלה עצמות דבית : 9 **הסתיר פניך מהטאי**
וכלעונתי מחה : 10 **לב טהור בראלי אליהם ורומ**
ונכו תחש בקרבי : 11 **אל-תשליכני מלפניך ורומ קדרשך**
אל-תקח ממי : 12 **חשיבה לי שעון ישעך גרים נריבת**
תשמכני : 13 **אלמדה פשעים דרכיך וחתאים אליך**
ישובו : 14 **הצילני מדמים אליהם אלתי תשיעתני תרנו**
לשותני צדקתך : 15 **חמת-מלך מלאכידות ואיש חכם**
יבפננה : 16 **איש תהפכות ישלח מדון גרגנו מבריד**
אלוף : 17 **איש חמם יפתח רעהו וחוללו בך לא-**
טוֹב : 18 **אילת קשורה בלב-גער שבט מיסר ירחיקנה**

מִפְנֵי: 19 עָשָׂק דָל לְהַרְבּוֹת לוֹ נָתַן לְעֶשֶׂר אֵךְ לְמַחְסּוֹר : (552)
 20 חָטָא אָזְנָכְךָ וָשְׁמַע לְדִבְרֵינוּ חֲכָמִים וְלִבְדָק תְשִׁיט לְדַעַתִּי :
 21 פִּינְגָּעִים קִירְתְּשִׁמְרָם בְּבִטְנָךְ יְפָנָנוּ וְחָרוּ עַל־שְׁפָתִיךְ :
 22 לְהִיוֹת בִּיהְוָה מְבֻטְחָךְ הַנוּעַתִּיךְ הַיּוֹם אַפְּצָאתָה :
 23 הַלֵּא כְתַבְתִּי לְךָ שְׁלַשׁוֹם בְּמַעֲצֹות וְדָעַת : 24 לְהַזְדִּיעָךְ
 קָשַׁט אַמְרִי אַמְתָה לְהַשִּׁיב אַמְרִים אַמְתָה לְשִׁלְחוֹת :

b) Translate into Hebrew—

Thou hast put him (1, 1, v).
 Thou (f.) hast deceived me.
 She instructed him.
 She inclined (1, 5, n, h) him.
 Thou hast despised me.
 Thou (f.) hast given him.
 They have forsaken me.
 I have cursed her.
 Give him.
 Take him.
 He will pursue him.
 They shall find her.
 They shall call-upon me.
 To despise them.

When he fled (Say: *in his-flying*).
 When thou buildest (Say: *in thy building*).
 When he prepared (Say: *in his preparing*).
 To deceive me.
 When he was circumcised (Say: *in his being circumcised*).
 They that do (p.) this.
 His slain.
 They that call-upon him.

DIFFERENCES OF IDIOM, &c.

(Literally, in Hebrew)

1. a) This boy.
b) The good boy.
2. a) The boy is small.
The boys are small.

The boy *the* this. }
The boy *the* good. } 116.
The boy *he* small. }
The boys *they* small. } 116.

In other instances also the copula ('is,' 'are') is omitted.
There the sun = there is the sun.

* Usually the present tense of a verb. *Jehovah* (^o*s*) *knowing* = *Jehovah knows*.

6. Acc. usually **תְּנָשׁ** or **תְּנָשָׁה**, 175 a.

The Acc. may denote—

- a) The place *to which*, acc. without preposition; sometimes **לְנָשׁ** prefixed.
- b) The place *at which* may be in acc. without a preposition, 175, c.
- c) The person *to whom* motion is directed, is usually expressed by **לְנָשָׁה** prefixed, 175, e.

7. (Acc. *continued*). The Acc. may also denote—

- a) The time *when*.
- b) The time *how long*.
- c) Relations of space (*how wide, deep, &c.*).
- d) The relations denoted in English by *as to, in respect of, according to; in*.

8. ABLATIVE RELATIONS.]

a) **מִן**, *from* (176); also = *some of*.b) Often **בְּ** = *in, at, with*.

9. GENITIVE RELATIONS.]

a) Usually expressed by placing the *preceding* (i. e. the *governing*) noun in the *construct state*.b) Sometimes by **לְ**, cf. 177.

c) Gen. of possession :

Her father's flock.

The flock which to-her-father
[i. e. *was or is*]. ('To' to
be expressed by **לְ**), 178.

10. NUMERALS.]

Seven sons, cf. 207.

11. RELATIVE.]

a) Whose.

Who—to him } 246.
Who—to her }

b) All that I have.

All which to me.☞ **תֵּזֶל**, like our 'that,' is sometimes used as a relative.

12. Where.

Whence.

Which—there. } 248.
Which—thence. }

13. a) *From when, from where*, as in English.
 b) He has fallen into the pit *he made* (= *which he made*) : as in English.
 c) At the time he *did it* : as in English.
14. The orphan and *one who has no helper*. The orphan and *there is no helper to him*, 256.
15. יְנַנֵּה (257, end) =, virtually, the *copula* (in any tense) with a negative.
 Joseph *was not* in the pit. ēn-Yôsēph bābbôr.
16. יְשָׁה =, virtually, the *copula*, in any tense.
 It *is* in my power. yēsh-l'ēl yādî.
17. Many verbs are in Hebrew followed by an *accusative*, where we must use a *preposition*.
18. Many verbs are in Hebrew followed (*always or sometimes*) by a preposition, where we should use the acc. only in English.
 To seek wisdom. bikkesh l' . . . [as we may say
 'to seek after' a thing].
 To rebuke a man. gāv̄ar b' . . . [to find fault with
 a man].
19. The infin. absolute is used—
 1) as an *intensive*,
 Thou shalt surely die. To die thou shalt die.
 2) Sometimes after a *finite verb* it carries on the discourse just as if it were a verb of the *same tense*.
 Thou shalt weep and Thou shalt weep and *to-mourn*.
 mourn.
20. Meanings of the Perfect :
 The Perfect denotes, A (used *absolutely*)
 a) *Past time*, (1) as perfect, (2) as pluperfect.
 b) The *present*, (1) as a condition or attribute already long continued and still existing (just like *odi, novi, memini*, in Lat.) : e. g. yādāv̄tî, I know; sānētî, I hate. (2) A permanent or habitual action: Happy the man who walks, &c. (hālāch).
 c) The *future*, in *protestations* and *assurances*; the event being contemplated as *done* (e. g. I give thee the field, &c.).

B (used *relatively*)

- d) = *imperfect subj.* (e. g. we *should have been* or *should be* [*essemus*] as Sodom).
- e) = *pluperf. subj.* (e. g. if he *had not left*, &c.).
- f) = *futurum exactum*, just as with us ‘*when he has washed away*;’ for ‘*when he shall have washed away*.’

C (with *Vav conv.*)

- g) = *future* (aft. future, i. e. *imperf.*).
- h) = *pres. subj.* (aft. *imperf.* in this sense), *lest he should put forth his hand, and take, &c.*
- i) = *imperat.* (aft. *imperf.*).
- k) = for *past* or *present* time, as preceding *perf.* or *imperf.* requires.

21. Meanings of the Imperfect:

The Imperfect denotes, A (used *absolutely*)

- a) *The future.*
- b) *The present* (especially of *permanent states and general truths*).

B (used *relatively*)

- c) as *subjunct.* after particles meaning *that, that not, lest.*
- d) as *optative.*
- e) as *imperative*, the place of which it always supplies in prohibitions.
- f) as *potential*: = *may, might; can, could.*
- g) after *āz, then; těrēm, not yet; b'těrēm, before.*
- h) it may denote customary and continued action, and (like Lat. and French *imperf.*) of *extended representation.*
- i) it sometimes denotes single actions, done and past, where the perfect might be expected. This applies to poetry; the use resembles that of our present tense as employed in lively descriptions.

HEBREW AND ENGLISH INDEX.

N.

- אָבִ** irreg. *father*. [App. B.]
- אָבַד** *to stray, wander, be lost.—to perish* (לְ and כֵן of the person). Piēl, *to cause to stray, to disperse.—to cause to perish, to destroy*.
- אָבֵה** *to be willing, inclined, desirous* (followed by infin. with or without לְ).
- אָבוֹי** *poverty, misery.*
- אָבֵל** *to mourn* (לִי over). Hiph. *to cause to mourn.* Hithp. = Kal.
- אָבוֹן** c. (mostly f.), *a stone.*
- אָדוֹם**, **אָדָם** adj. pl. אֲדָמִים (8,c) *red.*
- אָדוֹן** (3, a) *master, lord.* Pl. אֲדוֹנִים *lords; lord of the land.*
- אָדוֹר** Niph. *to become glorious.*
- אָדוֹרִיר** adj. (1, b) *great, mighty.—noble, excellent.*
- אָדוֹרָת** f. with suff. אֲדוֹרָתוֹ (13,a) *cloak, mantle.*
- אָהָב** *to love.* Piēl, partcp., *a lover.*

- אֶחָד** f. infin. of the verb אָהָב : e. g. לְאֶחָדָה אֲתִישָׁם יְהִוָּה *to love the name of the Lord.—subst. love, beloved.—adv. delightfully.*
- אֶידָּה** (1, a) *straitness, calamity, destruction.*
- אֶוְהָה** Root not used. Arab. *to howl.*
- אֶוְיָה** interj. *wail! alas! ho!* (of threatening).
- אֶוְיִלָּה** (1, a) *a fool = a wicked person.*
- אֶוְלָה** f. sing. (13, a) *folly; sin, from obsol. אֶלְעָלָה.*
- אֶוְנוֹן** (6, h) *nothingness, falsehood, vanity.—wickedness, iniquity.—adversity, calamity.*
- אֶוְצָרָה** (2, b) pl. אֶוְצָרוֹת, *treasure.*
- אֶחָד** irreg. *brother.* [App. B.]
- אֶחָדָה** *to stay, tarry.*
- אֶחָדָה** prep. *behind, after* (with suff. אֶחָדָה, אֶחָדָה, &c.). prep. of place, *after, behind.—of time, after, after that.*
- אֶחָדָה** (3, a) *the hinder part; as adv. backwards.*

אִיבָּר *to hate, to be an enemy;* partcp. אִיבָּר as subst. (7, b) *adversary, enemy; f. אֹוֹבֶת.*

אֵין (6, i) *nothingness.—as an adv. not, including the idea of the subst. verb to be (cf. שׁ); אֵין there is no man, אֵין פּוֹתַר אֵין there was none interpreting.* If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, אִינְנִי *I am, or was not, shall not be,* אִנְקָה, אִנְגָּתָה, אִנְגָּתָה, &c. When followed by the dative, אֵין לִי *there is not to me, i. e. I have not, אֵין לָהֶם they have not.*

אִישׁ (1, a) *man, Lat. vir.—husband.—man, opp. God, animals (homo).* Before other nouns denotes the qualities of men; אִמְמָה שָׁאָל *a faithful man.—any one.—each.*

אִשְׁתָּחָוֹת f. (13, b) *woman; female.—wife.*

אֶתְךָ *only.—only, but.—just now.—surely, certainly.*

אֶכְלָה *to eat.*

אֶלְמָנָה f. (11, b) *a widow.*

אֶם f. (8, b) *mother.*

אֶמְמָה (f. 10) *the fore-arm, cubitus, prop. the mother of the arm.—a cubit; אֶמְמָה אֶרְבֶּצֶת four by the cubit, i. e. four cubits.*

אֶמְתָּה f. irreg. *a maid-servant.* [App. B.]

אֶמְמָה f. (for אֶמְמָה) with suff. אֶמְמָהוֹ *firmness, stability.—faithfulness,*

fidelity.—truth, as opposed to falsehood.

אָמָר imperf. וַיֹּאמֶר, יֹאמֶר *to say, declare, mostly followed by the words spoken, constr. with לְלֹא־לִי before the person to or of whom any thing is said; rarely with an acc.*

אָמָר (6, b) *word, discourse.*

אָמְתָּחָת f. (13, a) *a sack or bag.*

אָנָּה Kal not used (Arab. *to meet; to be in good time*). Piēl, *to cause to come, or happen.* Pual, *to befall.*

אָנִיהָ f. (10) *a ship.*

אָנְפָה to breathe through the nose, *snort; to be angry (with בְּ).*

אָנְגָּקָה to groan. Niph. *to moan, lament.*

אָנְקָה f. cnstr. אָנְקָה *a groaning, lamentation.*

אָנוֹשׁ (see אִישׁ) *man.—the common people.* Pl. אָנוֹשִׁים, cnstr. אָנוֹשִׁי, with suff. אָנוֹשִׁי, *men; commonly used for the plural of אִישׁ.*

אָנְשָׁה f. irr. pl. נְשָׁהִים *woman, female.—wife.* [App. B.]

אָסָף to collect, to gather.

אָסָר to bind.—to put in bonds; partcp. אָסָר *prisoner.*

אָסִיר (3, a) *captive, prisoner.*

אָף (for אָף = אָנָּה) with suff. אָף *(8, d) nose.—anger. Dual אָנָּתִים. the nostrils.—meton. face, countenance.*

אָפַחַ to bake.

אָרֶחַ to go, to be on the way.

אָרֶחַ c. (6, c) pl. אֲרֹחוֹת enstr. and with suff. אֲרֹחוֹת way, road, path.—manner, mode.

אָרְךָ (6, c) length, of time and space.

אָרֵץ f. rarely m. (6, a) with the art. חָרֵץ, earth, land.

אָרַרְךָ to curse, execrate. Piēl, to curse.

אָשָׁם to be or become guilty, to transgress. Hiph. to bring the consequences of sin upon any one.

אָשָׁם (4, c) guilt.

אָשָׁר to go straight on.

אָשָׁר happiness, blessedness; only in pl. enstr. in the character of an interj. אָשָׁרִי הָאָוֹתָן O the happiness of the man! = blessed is the man. With suff. אָשָׁרְךָ happy art thou! אָשָׁרְהָא, אָשָׁרְךָ for אָשָׁרְךָ, &c.

ב.

בָּנֶךְ with suff. בָּנֶךְ (6, a), but in pause בָּנֶךְ a covering.—cloak, garment.

בָּהָלֵל Niph. to be troubled, terrified. Piēl, to terrify, confound.—to cause to hurry. Hiph. i. q. Piēl.

בָּהָרָת f. a shining, whitish scurf, sinking in the skin and having white hair.

בָּאֵן to enter, come or go in (with בָּאֵן, בָּאֵן, בָּאֵן, also acc.).

בָּזֵן to despise, contemn.

בָּזֵשׁ to be ashamed.

בָּזֵזֶן to take as a prey, to spoil, plunder.

בָּחָן to try, prove, test.

בָּחָר to prove.—to choose (with acc. בָּאֵן, בָּאֵן).

בָּטָה to babble; part. בָּטָה an idle talker.

בָּטָה prop. to cling to, to rely upon, trust, confide in (לָא, לְאֵל).

בָּטָה trust, confidence, security.

בָּזֵן to distinguish, discern.—to understand.

בָּזֵן (6, h) interval.—prep. between.

בָּזֵן — בָּזֵן — בָּזֵן — בָּזֵן — between—and; sometimes also whither—or.

בָּזֵן prep. prop. enstr. of בָּזֵן (6, h).

בִּינָה f. (10) understanding, discernment.

בְּכָור (1, a) the first-born.

בְּלֵל adv. not.—nothing.

בְּלֵי want; only as adv. not, without.

בָּן a son. See irr. nouns, App. B.

בְּנָה to build.

בָּעֵל lord, possessor, owner.—husband.

בָּעֵר to consume, burn up.—intrans. to burn.

בָּצַע to break.—to plunder.

בָּצָע	<i>plunder, unjust gain.—gain,</i>	גָּבוֹל	<i>bound, limit, border.—territory.</i>
בָּצָע	<i>profit.</i>		
בָּקָר (4, a) coll. <i>oxen, herd.</i>		גָּבָר	<i>to be or become strong.</i>
בָּקָר pl. בָּקָרים <i>the dawn, morning.</i>		גָּבָר	(6, a) <i>man = vir.—husband.</i>
בִּקְשׁ Piēl, <i>to seek; with acc., to seek after, with ל;</i> בִּקְשׁ אֱתֹנָה <i>to seek the Lord.</i>			<i>—warrior.</i>
בָּר corn (separated from the chaff); בָּרַר <i>to separate.</i>		גָּבָר, גָּבָור	(1, b) adj. <i>strong.</i>
בָּרָא <i>to create, form, make.</i>		גָּבִירָה	f. (10) <i>strength.</i>
בָּר with suff. בָּן <i>a son.</i>		גֶּגֶן	(8, a) <i>roof.</i>
בָּרֶד <i>hail.</i>		גָּדי	(6, i) <i>a kid.</i>
בָּרַח <i>to flee; absol. or with ל;</i> בָּרַח (whither), בָּן , מֵאַת (<i>from whom</i>), אַחֲרָיו (<i>after whom</i>).		גָּדָל	<i>to be or become great, to grow.</i>
בְּרִית f. sing. (1, a) <i>a covenant.</i>			<i>—to be great, exalted.</i>
בָּרֶךְ <i>to bend the knee, to kneel.</i>		גָּדָר	<i>to wall, fence up.</i>
Niph. <i>to be blessed.</i> Piēl, <i>to praise, bless God.</i> Hithp. <i>to be blessed</i> (בְּ in, through).		גָּדָה	f. <i>healing, cure.</i>
בָּרֶךְ f. (6, a), dual בְּרַכִּים , <i>knee.</i>		גָּוִי	<i>goy, a (Gentile) nation; the Gentiles.</i>
בָּרֶכה once בָּרֶכה f. (11, c) <i>a blessing.</i>		גָּרָר	(1, a) <i>sojourner, stranger, foreigner.</i>
בָּרָה f.) <i>chosen, beloved.—pure, clear; also pure morally.</i>		גָּוָר	(1, a) <i>a whelp.</i>
בְּשָׁת (13, c) <i>terrour, confusion;</i> mostly followed by <i>pānîm</i> (of face).		גָּזָר	(2, b), pl. ôth, <i>lot.</i>
		גָּזַן	<i>to shear, to cut off.</i>
		גָּזַר	<i>to cut off or down.—to cut in two parts, divide.</i>
		גָּזָר	(6, a) <i>piece, part.</i>
		גָּלָל	<i>to roll.—to roll, rush in (לְ upon). Hiph. גָּלַל to roll away.</i>
		גָּמָן	conj. <i>also; גָּמָן both—and;</i>
			<i>גָּמָן she also herself.—yea, truly; גָּמָן although.—yet, nevertheless.</i>
		גָּמָל	<i>to retribute, to recompense, good or evil, with acc., ל.—to ripen, to become ripe.—to wean.</i>

ג.

גָּאֵל *to redeem, ransom, recover.*

גָּבָב (8, d) pl. **גָּבְבִים**, *wo, a back.*

גָּבֶל *to bound, limit.*

גֶּמֶל c. (8), pl. גְּמַلִּים, camel.	דָּן (4, a) corn, grain; meton. bread.	
גִּנְוֹל (1, a) recompense.—good deed, benefit.	דָּוָנָג wax.	
גִּמְוִילָה f. (10) retribution, recompense; benefit.	דָּרוֹר (1, a) revolution.—age, generation.	
גִּנְבָּה to steal.	דָּלַת f. a door.	
גִּנְבָּה (1, b) a thief.	דָּלֵל to hang down.—to be weak.	
גִּנְנָה prop. to cover; hence to protect.	דָּלֵל adj. low, weak, poor.	
גַּן (8, d) garden.	דָּם (for אֶדֶם) 2, a. blood.—blood-shed, blood-guiltiness; in pl. צָרָבָעִים, צָרָבָעִים, bloody man, city.	
גַּעַר to rebuke, with עַ.	דָּמֵם to be silent.	
גַּרְזָה Niph. to be cut off.	דָּעַת f. (13, a) knowledge.	
גַּרְמָם , גַּרְמָם (6, a), bone.	דָּקָה f. קָטָה adj. small, thin.	
גַּרְשָׁנָה to cast out or up. Niph. to be cast out.—to be agitated, tossed.	דָּקָר to thrust through, to pierce.	
גַּשְׁמָה Hiph. to cause to rain.	דָּרַךְ to tread (on), with the acc.; with לְ: metaph. to tread down enemies.	
גַּשְׁפָּם (6, a), pl. c. גַּשְׁפָּיִם, rain, heavy shower.	דָּרָךְ c. (6, a), suff. הַרְחִיבָּה (Dual, בְּרִיבָּה), a way.	
ד.		
דָּבֵק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partcp. קָרְבָּה (is) clearing.	דָּרְשָׁנָה to grow fat. Piēl, to make fat.—to anoint.—to regard as fat (an offering = accept it). Pual, to be made fat, be abundantly satisfied.	
דָּבָר to speak; to range in order.	נ.	
Piel, to speak. Pual, to be spoken. Niph. to speak together. Hiph. to subdue. Hithp. to speak with.	הַדְּרָפָה to push, cast away.	
דָּבָר (4, a) word, speech, command. —affair.	הַנְּזָהָרָה f. (10) desire, lust.—wickedness.	
דָּבָר (6, b) honey.		

הִיּוֹ *to be, to exist.* יְהִי imperf. Kal
3 pers. m. s. (he, it) *shall be:*
with *Vav convers.* (he, it) *was.*
Often = καὶ ἐγένετο, *and it was*
so (that, &c.).

הַיּוֹבֵל (2, b) *a large splendid building, a palace.—the temple.*

הַלָּךְ *to go, walk.* Hithp. הַחֲלַק
to go, walk about.

הַלֵּל *to shine.* Piēl (*to make to shine* ==) *to praise, and intrans.*
to boast. Hithp. *to be praised.*
—to boast oneself.

הָרָא, **הָנָן** *behold! lo!—whether (in indirect questions).—if.*

הָפֵה, **הָפֵהה** *behold! lo! with suff.*

הָפֵנִי, **הָפֵנִים**, **הָפֵנִי** *the old, elders.*

הָפֵךְ (1 pers. **הָפֵךְ**) *to turn, turn over.—to overthrow, ruin.*

הָקֵרֶב *to go around, to surround.*

Hiph. of **קָרַב**:

הָרָם pl. **הָרִים** (8) *mountain.*

הָרָגֵן *to kill, slay.*

הָרֵס (related to ἥρ-ημος) *to break, pull down, destroy* (both in Kal and Piēl).

۲.

זֹאת pron. demon. f. sing., see **הָזֶה**.
זֹהִי f. **זֹהִי**, rarely **זֹהִי**, pron. demon.

this. After the subst. it usually has the article; when put before it without an article, it is usually the predicate, **זֹהִי הַכְּבָר** *this (is) the thing;* **זֹהִי הָזֶה** *this—that, the one—the other;* **זֹהִי אֶלְךָ**

זֹהִי *one to the other.* With emphasis, *this same, very.*

זָכָר *to be clean.*

זָהָם (הָזָה f.) adj. *clean, pure.*

זָכַר *to remember, recollect, call to mind.*

זָלָל prop. = **זָלַל** to pour out, whence partep. **זָלָל** *squanderer, prodigal.*

זָמָה f. (10) *device.—wickedness.*

זָמַר *to cut.* Piēl (prop. to divide; hence) *to sing hymns, praises, with ♩ or acc. of the person; ♩ of the instrument.*

זָקָן (5, a) adj. *old; זָקָנִים elders.*

זָרָעַ *to spread, to scatter.—to sow; זָרָעַץ yielding seed.—to plant.*

זָרָעָה (6, a) *seed.—prop. and fig. = issue, progeny.*

۳.

חַבֵּל *to twist, to bind.*

חַבְלָה (6) *cord, rope.*

חַבְלָה *to act corruptly. Niph. to be destroyed, to perish.*

חַגָּר *to bind about, to gird.*

חַדָּד adj. (f. **חַדָּה**) *sharp.*

חַדְלָה (pl. **חַדְלָה**) *to cease.*

חַדְרָה (6) cnstr. **חַדְרָה**, with suff. **חַדְרָה**, pl. c. **חַדְרִי**, *chamber.*

חַדְשָׁה Piēl, *to make new, to renew;* Hithp. *to be renewed.*

- חֶדֶשׁ** (6, c) *new moon.—month.*
- חַלֵּל**, **חַוֵּל**, **חַיל** *to twist; to dance.*
Hiph. *to shake.*
- חָוֹמָה** f. (10) *a wall.*
- חַיִל** (6, h), pl. **חַיִלִים** *strength.—wealth.—virtue.*
- חַטָּא** *to miss.—to stumble, fall.*
—*to miss, opp. to* **מִצְאָה** *to find.*
—*to sin (בַּעֲוֹת, לְעָוֹת, צָלָעַ).—to forfeit,*
with acc.
- חַטָּאת** with suff. **חַטָּאתָוֹ**, pl. c. **חַטָּאותִי**
failure, sin.
- חַטָּאָה** (1, b) *sinner.*
- חַטָּאתָה** f. cnstr. **חַטָּאתָה** *sin.—sin-*
offering.
- חַיִם** pl. *life.*
- חַכְמָה** *to be or become wise.*
- חַכְמָה** (4, c), **חַכְמָה** f. (11, c), pl.
חַכְמִים, adj. *wise.*
- חַכְמָה** f. cnstr. **חַכְמָה**, *wisdom.*
- חַלָּה** *to be weak.—to be sick.*
- חַלֵּל** *to be wounded.* Piēl, *to*
wound.—to profane. Hiph. **חַלֵּל** *to*
loose.—to profane.—begin.—
begin to be. Hoph. *to be begun.*
- חַלְמָם** *to be fat, stout, strong.—to*
dream.
- חַלּוֹם** pl. **חַלּוֹם**, *a dream.*
- חַלְפָה** *to pass by, to transgress.*
Piēl, *to change (as a garment).*
Hiph. *to change.*
- חַלְזֵן** *to draw out.* Niph. *to be*
delivered. Piēl, *to draw out.—*
to deliver.—to strip, spoil.

- חַלְקָה** *to divide.*
- חַלְקָה** (6) *part, portion, lot of land.*
- חַם** (8, a) adj. *warm, hot.*
- חַמֵּד** *to desire, to covet.*
- חַמָּה** f. (11, b) for **יְהִקָּה** *warmth, rage;* cnstr. **חַמָּה** *—the sun.*
- חַמְלָה** *to pity (צָלָעַ).—to spare (with*
אָלָה).
- חַמָּם** *to be warm.*
- חַנְןָה** (8, b) *grace, favour.—grace,*
elegance, beauty.
- חַנְגָּה** *to instruct, to train up.—to*
consecrate (a house, temple, &c.).
- חַנְפָּס** *gratis, freely, for nothing.—*
in vain.—for nothing, undeservedly.
- חַנְנָה** *to be gracious, merciful, compassionate.* Niph. *to be pitiable.*
Piēl, *to make gracious.* Hoph. *to be favoured.* Hithp. *to implore favour, mercy.*
- חַנְפָּה** *to be or become profaned,*
polluted, or defiled.—to be profane, ungodly.
- חַנְפָּה** (5, c) *profane, ungodly.*
- חַסְדָּה** Kal not used; in the derivatives it denotes *kindness and benignity.*
- חַסְדָּה** with suff. **חַסְדָּה** (6, a) *kindness, mercy.*
- חַסִּידָה** (3, a) *kind, benevolent, gracious, merciful.—pious, holy.*

חָסָה	<i>to flee for shelter; hence, to trust in (צְדָקָה).</i>	חָרֵשׁ	(6, a) (pl. c. חֶרְשִׁי) <i>sherd, potsherd.</i>
חָכָר	<i>to want, lack, be without.</i>	חָרַשׁ	<i>to plough, till.—to engrave.</i>
חָסֵר	adj. <i>wanting.</i> חֲסִירָבָן <i>lacking understanding.</i> — subst. <i>want, lack.</i>		— <i>to form, fabricate.—Metaph. to devise, machinate evil.</i>
חָפְנִים	dual (8, c) <i>the hollow hands, the fists.</i>	חָשַׁבּ	to think, purpose, intend (usually in a bad sense, <i>to invent, devise</i>). Niph. <i>to be computed, reckoned, counted.</i> Piēl, <i>to compute, reckon.—to think, purpose; to devise.</i> Hithp. <i>to reckon oneself.</i>
חָפֵץ	(6), with suff. חָפֵץ־י, <i>delight, pleasure.</i>	חָשַׁךְ	<i>to hold back.—to withhold.</i>
חָפֵר	<i>to blush, be ashamed, confounded.</i> Hiph. <i>to put to shame.</i> —intrans. <i>to be ashamed.</i>	חָשַׁךְ	<i>to be or become obscure, dark.</i>
חָפֵשׁ	<i>to search out, explore, investigate.</i>	חָשֵׁךְ	adj., pl. חָשְׁכִּים, <i>obscure, mean.</i>
חָפֵשׁ	Kal not used. Pual, <i>to be set free, be freed.</i>	חָתָן	(4, c) <i>bridegroom.—son-in-law.</i>
חָצֵר	c. (5, c), pl. חָצְרֹת, <i>enclosure, court.—village.</i>	חָתַת	<i>to be broken.—to be dismayed, confounded.</i>
חָצֵיר	<i>enclosure, court.</i>		
חָקָה	(10) <i>statute.</i>		
חָקָר	<i>to search.</i>		
חָרֵב, חָרֵב	<i>to be dry.—to be desolate, waste.</i>		ט.
חָרֵב	adj. f. חָרְבָה <i>dry.</i> — <i>desolate.</i>	טְבַבָּה	<i>to slaughter, especially animals, but also men; to slay.</i>
חָרֵב	f. (6, a) <i>sword.</i>	טְבַבָּה	(6, a), with suff. טְבַבָּה, <i>slaughter.—animals slaughtered, meat.</i>
חָרֵב	<i>desolation.</i>	טְהָרָה	<i>to be or become clean.</i>
חָרֵם	Hiph. חָרְמִים <i>to devote to destruction.—to devote to God, to consecrate.</i>	טְמַנּוּ	<i>to hide, conceal, especially in the earth.—to hide, reserve.</i>
חָרֵז	(3, a) <i>ditch, trench.—what is decided, decision, judgment.—gold.</i>	טְעַמּוּ	<i>to taste.—met. to perceive, discriminate.</i>
חָרִיזָן	(1, b) <i>diligent.</i> Prof. Lee, sharpened, instructed, prudent.	טְרַפֵּץ	<i>to tear in pieces, to rend.</i>

ו.

יאָרֶר (1, a) *river, the Nile; pl. streams.*

יְבַשׁ *to be or become dry, to dry up.* Hiph. *to dry up.*

יְבַשׁ (5, a), adj. *dry.* f. (10), *dry.*

יד c. (2, a) *hand.* With prepositions; **בְּ** *with, by;* **בְּ** *according to the means of;* **מִן** *from, out of;* **בְּ**, **בְּ**, **בְּ** *at, on, by the side of;* **עַל** *under the care or guidance of any one.*

יְדֻעַ inf. c. **פִּתְחָה**, *to know.—be acquainted with.* Hiph. *to make known, show, inform, teach.*

הַיְדֵה see **יְדֵי.**

יְוֹם with suff. **יְוֹמִי** (1, a), pl. **יְמִים**, *a day.*

יְוָנָה f. (10), pl. **יְוָנִים**, *dove.*

יְחִידָה (3, a), f. (10), *only, only begotten.—solitary one; only one* (**יְהִי** *to be [as] one).*

יְהִלָּל Kal not used, *to wait.—to cause to wait, hope.* Hiph. *to wait.*

יְמַבֵּב (only in the imperf. **יְמַבֵּב**) *to be good, well;* **בְּ** *to be better.* Hiph. *to make good, to do well.*

יְיִין *wine.*

יְלִלָּה f. **יְלִלָּה**, 1 pers. **יְלִלָּה**, *to be able.* **יְלָדָה** *to bear, bring forth.—to beget.—Pual, to be born.* Hiph.

to cause to bring forth.—to beget. Hoph. *to be born.*

יְלָדָה (6, a) *lad, youth, child.*

יְלָדָה f. (12, a) *a girl.*

יְםָן *a sea.*

יְמִינָה see **זְמִינָה.**

יְמִינָה (3, a) *the right;* **בְּ** *the hand of his right side, i. e. his right hand; also* **בְּ** *omitted, the right hand (f.).*

יְמַקֵּד *to suck.* Hiph. *to give suck, to suckle.*

יְסַדָּה *to found.*

יְסַפֵּר *to add.—to add to do, to do again* (c. inf. with or without **בְּ**).

יְפָה (9, b), f. (11, a), adj. *fair, beautiful.—good, excellent.*

יְפֵי (6, k) *beauty.*

יְצַאֵנָה imperat. **צַאֵנָה**, inf. c. (2, d), *to go out, go forth.*

יְצַבָּב Kal not used = **צַבָּב** = *to set, put, place.* Hithp. *to set or place oneself,* **לְקַיֵּם**; *to stand, to stand before.*

יְצַרֵּב *to form.*

יְקַרְבֵּנָה see **קַרְבָּה.**

יְקַרְבָּה *to awake.*

יְקַרְבָּה (4, a), f. (11, c), adj. *precious.*

יְרַאֲנָה *to fear, to be afraid* (**לְ** *to fear, be anxious for).* Niph. *to be feared.*

יְרַאֲנָה (5, a) constr. **גַּםְ**; f. **גַּםְ** *f.*

כְּנָם to collect, gather.

כְּנוֹר (1, b), pl. כִּינָס, הַתָּה, harp or lyre.

כְּסָה to cover, conceal.

כְּסֵיל (1, a) fool.

כְּסָף (6, a), with suff. כְּסֵף, silver.

כְּעֵס (6, d), with suff. כְּעֵס, vexation.—anger.

כֶּבֶשׂ f. (8, d) the hollow, palm of the hand, hand; dual כֶּבֶשִׁים, pl. כֶּבֶשִׁים.—pan, spoon, dish; hollow.—handle of a bolt.

כְּפַר to cover, overlay.—to cover over, to forgive, pardon.—to expiate.—to appease.

כְּרַת perf. 1 & 2 pers. כְּרַת, כְּרַתִּי, to cut, cut off, cut down. Niph. to be cut off or down.—to be divided.—to be destroyed.

כְּשָׂבֵב (6, a) lamb.

כְּשַׁל to totter, stagger, stumble.

Niph. to stumble. Piēl, to cause to fall. Hiph. to cause to totter, to make feeble.—to cause to stumble and fall. Hoph. to be made to stumble.

כְּתַבָּה to write, engrave.

כְּתַנְתָּה, כְּתַנְתָּה (13, c), pl. כְּתָנָה, an under garment, shirt.

כְּתַפָּה f. (5, b), pl. כְּתָפָה, constr. כְּתַפָּה, suff. כְּתַפָּה, shoulder.

כְּתַתָּה to beat.—to beat, break in pieces.—to beat down, rout.

לְ

לִבְבָּשׂ (4, d & 8, b), pl. לִבְבִּים, לִבְבִּים, the heart.

לִבְדָּק separately, alone; לִבְדֵּךְ, &c. I, thou, he alone.—by myself, by thyself, &c.

לִבְנָה (4, a) adj. white.

לִבְנָה adj. white.

לִבְנָה f. the moon.

לִבְשָׁה to put on a garment, to be clothed.

לִבְשָׁן, לִבְשָׁן outer garment, cloak.

לִבְנִיה f. garland, crown.

לִחְם to eat, consume.

לִחְם c. (6, a), with suff. לִחְמִי, food, meat.—bread.

לִבְדָּק to take, catch.—to take, choose, by lot. Niph. to be taken, caught. Hithp. to take or catch hold on each other, to hang together.

לִמְדָה to learn. Piēl, to accustom, to teach. Pual, to be accustomed, trained, taught.

לִמְדָה why? adv. interr., from the perf. לִמְדָה and כִּי or כִּי q. v.

לִעְגָּל to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.

לִפְיָה according to. לִפְיָה with stat. enstr. pî of pâh, mouth (irreg.).

לִקְחָה to take.—to take away.

לִקְחָה (6), with suff. לִקְחִי, taking speech.—instruction.

לְקַט *a gleaning.*

לְקַק *to lick, lap.*

לְשׁוֹן c. (3, a) *tongue;* ? פְּהִפְנּוֹת (3, a) *perverse, deceitful tongue.*

מ.

מָאֵד (1, a) *strength;* generally as an adv. *greatly, very.*

מָאוֹר (6, a) pl. *מְאוֹרִים* *light, luminary.*

מְאַכְלָת f. pl. *מְאַכְלָות* *a knife, both for eating and slaughtering.*

מְבּוּל *inundation, deluge.*

מְבִין Hiph. partcp. from *זַנְן* *to understand.*

מְבָצֶר (2, b), pl. *īm* and *ōth*, *fortification, stronghold;* *bātsār, to cut.*

מְגֻדְנֹת f. pl. (of *מְגֻדָּה*) *choice, precious things.*

מְנוּרָה (10) *fear.*

מְדָבֵר (2, b) *a large plain.—a desert.—speech.*

מְדַد *to extend.—to measure.—to apportion.*

מְדַקָּה f. (10) *extension.—measure.*

מְדוֹן *strife.*

מוֹטֵט *to totter, shake; of the foot, slip, slide.* Niph. *to be moved, shaken.* Hiph. *to cause to fall or come down.*

מוֹסֵר (2, b) *chastisement, correction.—admonition, warning.—instruction.*

מוֹקֵשׁ (7, b), pl. *יִם*, *snares;* *yākāsh* (*a y*), *to lay snares.*

מוֹת *to die.*

מוֹתָת (6, g) *death.*

מוֹזֵמָה (awd) f. (10) *counsel.—wicked counsel.—prudence, discretion.*

מְחַלָּה (9, a) *sickness, disease.*

מְחַלָּה f. (of the preceding) id.

מְחִסּוֹר (1, b) *want, poverty.*

מְחַקֵּר (2, b) *inmost part.*

מְחַתָּה f. (10) *destruction, ruin.—teravour, fear.*

מְטַהָּה f. (10) *couch, bed.*

מְטַעַם only pl. *מְטַעֲמִים* *dainty meat.*

מְטַר Hiph. *הַמְּטִיר* *to rain, cause or give rain;* *עַל* *upon.* Niph. *to be rained upon.*

מִים pl. (from obsol. *מַיִם*), cnstr. *מַיִם* and reduplicated *מַיִם*, *waters, water.*

מְכֻנָּס (2, b), only in pl. or dual, *breeches, trowsers, or drawers,* for the priests.

מְכַבֵּר *to sell.*

מְלִיאָה *to be full, filled.*

מְלָאָה (1, a) *fulness.*

מְלִיאָה f. (10) *fulness, plenty.*

מְלִאָכָה f. (11, c), cnstr. *מְלִאָכָה* *service, work.*

מְלֹזָן (3, a) *lodging-place, an inn.*

מְלִחָמָה and **מְלִחָמָה** f. (11, a &

13, a) <i>a war</i> ; from [lākhām]	מעיל (1, a) <i>long and full upper garment, robe, mantle.</i>
מלט <i>to let escape or slip, to deliver.</i> Hiph. <i>to deliver, to bring forth.</i> Niph. <i>to be delivered; to deliver oneself, escape.</i> Hithp. <i>to escape.</i>	מעיים (dual) <i>bowels.</i>
מלך <i>to reign, to be king;</i> מלך <i>over.</i>	מעין <i>a fountain.</i>
מלכה (6, a) <i>king.</i>	מעל <i>to act perversely, treacherously;</i> על <i>of the thing or person.</i>
מלכה f. (12, a) <i>queen.</i>	מעון (for בְּ) <i>purpose, only in</i> לְמִצְרַיָּה , <i>with suff. לְמִצְרַיָּה, prep. because of, for the sake of.—conj. in order that.</i>
מלכות f. (1, b), pl. <i>kingdom.—royalty, royal dignity.</i>	מערה f. (10) <i>cave, cavern.</i>
מלוקהים <i>the jaws.</i>	מעשה (9, a) <i>work (of an artificer).—labour.—deed.—work (the fruit of one's labour).</i>
מלך , מלך (2, b), only Dual מלךים <i>tongs.—snuffers.</i>	מצא <i>to find.</i>
מנחה Root not used; Arab. <i>to give.</i>	מצוות f. (10) <i>a commandment.</i>
מנחה f. (12, b) <i>gift.—tribute.—an offering to God; especially a bloodless offering.</i>	מצה f. (10) <i>unleavened bread.</i>
מן , as a prefix כִּי with dag. forte, sometimes also without it, when the next letter has <i>Sh'va</i> , especially when the letter is <i>Yod</i> , which then becomes quiescent, poet. כִּי , כִּי , <i>of (a part taken from or out of a whole).—from.</i>	מצרים <i>Egypt.</i>
מסך <i>to mix, mingle.</i>	מקדש (2, b) <i>any thing sacred.—holy place, sanctuary.</i>
מסס <i>to flow, melt; to faint.</i> Hiph. <i>to cause to faint, make faint-hearted.</i>	מקום c. (3, a), pl. מִקְוֹתָה , <i>place.—habitation, home.—town.</i>
מעט <i>to be or become little.</i>	מקור (3, a) <i>spring, fountain.</i>
מעט , מעט , pl. מִזְבְּחִים (8), <i>smallness; hence, a little, few.—עֲדָם lit. as a little; nearly, almost; shortly, soon.</i>	מִקְנָה (9, a) <i>purchase.—possession, wealth (in cattle).</i>
	מִראָה (9, a) <i>a seeing.—sight.—appearance, countenance.</i>
	מִרְכֶּבֶת f. (11, a) <i>chariot, war-chariot.</i>
	מִרְמָה f. (10) <i>deceit, fraud.</i>
	מִרְעָה (each .. impure) <i>a friend, a companion.</i>
	מִרְפָּא <i>remedy, deliverance.</i>

מִשְׁגַּב	(8, a) hill, rock, strong place.—refuge.	נָגֵן with suff. נָגֵן before, in the presence or sight of.
מִשְׁךָ	to draw.—to draw out, prolong. Niph. to be protracted, delayed. Pual, protracted, deferred.	נָגַע inf. c. נָגַע, עֲצַח, to touch (with).
מִשְׁחִית	(1, b) destruction, ruin. —snare, trap.	נָגַד f. to flee.
מִשְׁבֵּב	a lying down, couch.	נָגַר to vow.
מִשְׁלֵל	to rule, have dominion (ל over).	נָהָר to flow.—to shine, be bright.
מִשְׁמָר	(2, b) a watching, guarding.—a watch.—observance, rite.	נָהָר (4, a) stream.—river.
מִשְׁמָרָת	f. (13, a) a watching.—place of watching, post, station.—a keeping.—observance or performance.—a charge.	נָזַד to depart, flee.
מִשְׁטָח	to touch, feel. Piēl, to grope. Hiph. to grope.	נוֹמָה f. slumber.
מִתְּהִלָּה	adv. when? מִתְּהִלָּה how long? אַחֲרִיָּה after how long?	נָחַל to obtain, acquire a possession, to possess.—to obtain by inheritance, to inherit.—to divide for a possession, to apportion. Hiph. הַנָּחַל to cause to possess, give as a possession.—to cause to inherit.
מִתְּהִלָּה	(pl. מִתְּהִלּוֹת) מִתְּהִלָּה, f. מִתְּהִלּוֹת adj. sweet; neut. sweet, sweetness; pleasantness.	נָחָלה f. (12, d) the act of taking possession.—inheritance.
ג.		
נָבִיא	(3, a) prophet.	נָחָשׁ serpent.
נָבֶט	Hiph. הַנָּבֶט to look.—to behold.	נָטָה to stretch out, extend.
נָבֵל	(נָבֵל) f. נָבֵל adj. foolish.—wicked, impious, ungodly.	נָטַע to plant.
נָבָלָה	f. (11, c) corpse, carcase.	נָטַר to watch, guard.
נָגֵן	Kal not used; Arab. to be clear and manifest. Hiph. הַנָּגֵר to declare, tell. Hoph. הַנָּגֵד to be shown, told.	נָטַש to leave, forsake.
		נָכַר Piēl, נָכַר, to estrange, alienate. —to seem strange; to gaze at, admire; to mistake; to reject. Hiph. הַנָּכַר to gaze at, regard, have respect to.—to be concerned, care for any one.—to recognise; to acknowledge; to be acquainted with.—to know, discriminate. Niph. נָכַר to feign oneself a stranger.—to be recognised, known. Hithp. to feign, dissemble.—to be recognised, known.
		נָמָלָה f. the ant.

נִמְסָה (in pause, nāmās). Niph. of māsās, q. v.

נַסְחָה to pluck, tear away.

נַסְקָה to pour, pour out (a libation). —to anoint a king.

נַסְךָ (6, b) libation, drink-offering.

נַעֲרָה 6, d) a male infant. —boy, lad.—a youth.—servant.

נַעֲרוּם pl. (of נַעַר 1, a) childhood. —youth.

נַפְלָה to fall; נַפְלֵה fallen, lying.

נַפְשָׁה to respire, take breath.

נַפְשָׁה c. (6, a) breath.—meton. any thing that breathes, *an animal*. —person.—soul, as the principle of life.

נַצְחָה (6, e) truth, uprightness, faithfulness.—permanency; נַצְחָה, and נַצְחָה adv. for ever.

נַצְלָה Piēl, נַצְלֵה to strip off, take away.—to deliver. Hiph. הַצְלֵיל to take away.—to deliver (קָנֵן, מִקְנֵן).

נַצְרָה to watch, preserve.—to keep, observe (a law, mercy, &c.).

נַצְרָה shoot, branch.

נַקְהָה to be pure, innocent. Niph. הַנְקֵה to be pure, innocent, blameless.—to be clear, free from punishment.

נַקְםָה to avenge.

נַקְמָה (4, a) vengeance.

נַרְבָּה a chatterer.

נַעֲשֵׂה Hiph. הַנְעַשֵּׂג to reach.—to overtake.

נַעֲשֶׂה to bite.

נַעֲשֵׂה intrans. to be arranged.—to kiss (with יְ of the person). Piēl, to kiss. Hiph. to join, touch.

נַשְׁרָה (6, a), pl. c. נַשְׁרִי, an eagle.

נַתִּיבָה f. (10) a trodden way, beaten path.—path, by-way.

נַתְּפָה to tear, pluck up.—to tear down, destroy.

D.

סַבָּא סַבָּא to drink to excess; partep. סַבָּא a drunkard; pass. סַבָּא drunken.

סַבָּבָה to go over, go round.—to surround, encompass.

סַחַר to go, travel about; to go round, traverse a country for the sake of traffic.

סַחַר (with suff. סַחְרָה) profit, gain.

סַכְכָּה, סַכְכָּה to cover; intrans. to cover, conceal oneself. Hiph. הַסְכֵּה to cover, protect.

סַלְחָה to forgive, pardon, with יְ of the person. Niph. to be forgiven.

סַלְלָה to raise a heap or mound; to cast up, prepare a way.

סַלְעָה (6), with suff. סַלְעָה, a rock.

סַלְפָה Piēl, to subvert, overthrow.

סַפְדָּה to mourn.

סְפַר *to write; only in partcp.*
a writer, scribe.—to number,
count. Piēl, to number, count.
—to recount, relate, tell.—to
speak, talk. Pual, to be related,
told.

סְתַר to hide, conceal oneself.
Niph. to be hid, lie hidden. Piēl,
to hide, conceal. Pual, to be
hid, secret.

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עַב (1, a), pl. עֲבָנִים, עֲבוֹת, *darkness,*
 chiefly of clouds.—*thick cloud.*

עַבְדָּךְ *to work, labour; to till, cul-*
tivate; to dress.—to serve, work
for another.

עבד (6, a) *a servant, slave.*

עֹבֶר *to pass over.*

עַבְרָה *a region or country near a river or sea.—a side.* **מִצְבֵּר** *from the other side; בִּזְבֵּר* *on the other side.*

עֵזֶב (1, a) *a witness, partcp. of עָזַב.*

עַדָּה *to go or pass by.*

עֵדָה (11, b) *assembly, congregation.—a private party, a gang, faction.—family, household.—swarm of bees.*

עִיב Hiph. *to cover with darkness.*

עֲגָב, **עֲגָב**, **עֲגָב** (once with suff.)
a musical instrument, a flute or organ.

וְעַד, **עַד** adv. *again.—again and again.—besides.—yet, still.*

נִיא to cover with the wings; to cover with darkness.

עור (1, a), pl. **שׂורות**, *skin* (of man or beast).

וְעַז (8, d), וְעַז f. (10), adj. *strong*.

iiy, iiy (8, c) *strength, might, power.*

טוֹזֵב *to leave, forsake, desert.*

ט' ט' ט'

crown.

עַטְרָה f. *crown, diadem.*

עֵין (6, h), dual עֵינִים, *eye.*

עיר f. *a city.*

ל (prop. constr. of ל 2,a) pl. c.
לְ, with suff. לִי, לִךְ, לִזְ, &c.
prep. *upon*, *on*, *over*, *above*,
against.—of the objects, means,
instruments by which any thing
is effected; *by*.—of norm, rule,
standard and cause, מִן־מְלֵךְ
על *after the manner of Melchi-*
zedek; לְגַהֲהָ *in this manner*;
לְמַה *wherefore?*—at, by, near;
with.—with idea of motion, to
the question *whither?* upon,
down upon, to, towards.—fre-
quently i. q. לְאָלָה, לְ marking the
dative, to, for.—conj. *though*,
although.—with other particles.
לְפִילֵל according to.

עַלְהָ *to go or come up, to ascend.*

—to arise of the dawn.—to spring or grow up.

עַלְהָ (9, b), *a leaf.*

עַל see **אֶל**.

עֲלִילָה f. *work, deed, doing, action*
(of man, in a bad sense).

עַלְלָה Kal not used ; i. q. **גָּלַל** to roll ; hence to repeat an action, to do habitually or effectually.—with **לְ**, to affect painfully.

עַם c. (8, a or d), pl. **יִשְׂרָאֵלִים** people, nation ; most frequently of Israel opp. **גּוֹיִם** gentiles.

עַמֵּד to stand.

עַמְלָל to toil, labour, travail.

עַמְלָל labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עַמְקָק to be deep, unsearchable.

עַנְבָּב (i. q. **גָּזֶב**) prop. name.

עַנְבָּב (4, b) cluster of grapes.

עַנְנִי (8, f.) ; **צַדְקָה** f. adj. afflicted, distressed, poor, needy.

עַפְרָר (4, c), pl. c. **צְדֻרוֹת**, dust, dry earth.

עַץ (7, a), with suff. **יְ**, pl. **יִצְחִים** tree.

עַצְבָּב to travail, suffer pain.

עַצְבָּב (6, b) labour, travail.—pain.

עַצְמָה f. (11, b), for **צְדִيقָה**, counsel, advice.

עַזְזָום adj. (3, a) strong, mighty.—numerous.

עַזְלָל adj. sluggard.

עַצְמָה f. (6, a), pl. **צְבָבוֹת**, bone.—body.

עַקְבָּה (5, c), pl. **צְבָבִים**, enstr. **צְבָבִי** heel.—hoof.

עַקְשָׁע to convict of perverseness.

עַקְשָׁע adj. (7, b) perverse, false.

עַרְבָּה (Arab. to be black) to become dark or dusk.

עַרְבָּה c. (6, a) evening.

עַרְוָם adj. (3, a) crafty, cunning.—prudent.

עַרְקָה to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עַרְמָה to be cunning, subtle.

עַרְבִּיה f. craftiness, cunning. —

עַשְׂתָּה to work.—to make.

עַשְׂנָה to smoke.

עַשְׂרָה Piēl, to make rich.

עַתָּה c. (8, b), contracted from **שְׁעָה**, time, season.

עַתָּה adv. now.
עַתָּה

ב.

פָּאָר (1, a), but pl. c. **פָּאָרִים**, ornamental head-dress, turban.

פָּדָה to redeem, ransom.

פִּיק to move to and fro. Hiph. to move; causat. to give out ; to get, obtain ; to further.

פּוֹרָה f. wine-press.

פּוֹרָה adj. purified, pure, an epithet of gold ; then for refined, pure gold.

פּוֹרָה to disperse. Piēl, to disperse, scatter.

פּהָאָלְפָה (for **אָלְפָה**, irreg.) mouth ; mouth to mouth.—aperture.—edge.—part, portion.—word ;

פָּנָס according to the word of, in proportion, according to; בְּפָנָס אֲשֶׁר according as, even as (and omitted), so as, so that; בְּפָנָס יְלִי according to the word or command; also according to.

פָּלָג (6, a), pl. c. פָּלָג, brook, stream.

פָּנוֹן prop. a turning to, a regarding; hence פָּנוֹן as conj. lest, for fear that, lest haply.

פָּנָה f. (10) corner.

פָּנָינִים pl. pearls; others, red corals.

פָּצַע (6, a), with suff. פָּצַע, a wound.

פָּקַד to visit.—to examine. Niph. to be missed.—to be visited. punished. Piēl, to muster. Pual, to be mustered, numbered. Hiph. to set over, appoint. Hoph. to be set over, have the oversight of. pl. (of פָּקָד, 1, b) commands, precepts.

פָּר a young bull, bullock.

פָּרָה f. for פָּה (10) young cow, heifer.

פָּרֵד to separate. Niph. to be separated; also to separate oneself (פָּרֵד מִלְּאֵל from any one). Piēl, to go aside. Pual, partcp. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.

פָּרִי (6, i), with suff. 3 pers. pl. פָּרִי, fruit, produce; פָּרִי עֵץ fruit-tree.

פָּרֵס to give, distribute. Hiph. to cleave, divide the hoof.

פָּרָעָה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.

פָּרָץ to break, tear down, demolish.

פָּרַק to break, crush

פָּרֵשׁ i. q. פָּרֵס to break bread, with ל to give or distribute (it) to.—to spread: e. g. a garment; to spread abroad (in metaph.).

פָּשַׁת to strip or put off a garment.

Piēl, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.

פָּשָׂתָה f. with suff. פָּשָׂת, pl. פָּשָׂתִים, flax.

פָּתִי (6, i), pl. פָּתִים, simplicity, folly.—simple, inexperienced, ignorant.

פָּתַח to spread out, &c. In Piēl, to deceive, seduce (= ἀπατάω).

פָּתַח to open.

פָּתָע suddenness; פָּתָע adv. suddenly.

פָּתָה f. (8, e) piece, crumb, morsel.

צ.

צָדֵק to be equitable.

צָדִיק adj. (1, b) just.—righteous.

צָדָקָה (6, a), with suff. צָדָקָה, and צָדָקָה (11, c) justice, equity.—righteousness.

צִיּוֹן Zion (h w).

- צִיר** (1, a) hinge.
- צְלָחַת** f. dish, bowl.
- צְמַר** (6, a), with suff. צְמַרְיָה, wool.
- צֵעַד** (6, d) a stepping, going.—step, pace.
- צַפֵּן** to hide.—to lay, treasure up.
- צַפֵּר** only imperf. צַבֵּר to turn.
- צַפּוֹר** (pl. צַפּוֹרִים) bird; especially a sparrow.
- צַרְךָ** to tie or bind up.—to shut up.
- צַר** (8) adj. strait, narrow.—subst. adversary, enemy; distress, adversity.
- צַרְחָה** f. (10), for צַרְחָה, female adversary, a rival.—distress, adversity.
- ק.**
- קְבֻּץ** to collect, gather.
- קְבָּר** to bury. So also in Piēl.
- קְבָּרֶה** (6, a), with suff. קְבָּרְיָה, though in pause קְבָּר, pl. קְבָּרִים, הַתְּהִרְכִּים, sepulchre.
- קְדֻשָּׁה** to separate, consecrate.—to be sacred. Piēl, to consecrate, hallow.
- קְדוֹשָׁה** adj. (3, a) holy.—set apart, sacred, holy; of men, saints.
- קְדֻשָּׁה** (6, c) holiness.—holy place.
- קְוִוָה** to wait for, hope in.
- קוֹל** (1, a), pl. הוֹלִים, voice.
- קוֹם** (once perf. קָם) to rise.
- קוֹמָה** f. (10) height.
- קֹרֵר** to dig a well.
- קֹטֵן** (8, a) little, small (prop. and fig.).—young, younger.
- קָלַה** Kal not used. Niph. to be made light of, to be despised; partcp. despised, mean. Hiph. to make light of, to despise.
- קָלֹון** (3, a) shame, contempt.
- קָלָל** to be light.—to be lessened, abated.
- קָנַגְנָה** Piēl, to be jealous. Hiph. to provoke to jealousy.
- קָנָאָה** f. (12, b) jealousy.—envy.
- קָנָה** to form, create.—to get, obtain.—to buy.—to possess.
- קָנָה** (9, b), pl. קָנָהִים, קָנָהִים, reed, cane.—sweet cane.—stalk (of wheat).
- קָעָרָה** f. a dish, charger.
- קָרָן** (8, b) end, limit (of space, time, condition, or circumstances).
- קָצָה** (9, b) end, limit.
- קָצָה** f. (11, a) end, extremity.
- קָצִין** (3, a) a judge.—leader, chief.—prince.
- קָצַף** to be angry, wroth (לְאָלָה) of the person. Hiph. to provoke to anger. Hithp. to become angry.
- קָצַר** to cut down, reap.
- קָצִיר** (3, a) fruits cut down, harvest; hence time of harvest.
- קָרָאָה** to cry, call out.
- קָרְבָּה** to draw or come near.

קָרְחָה *ice.*

קָרְסָל, dual קָרְסָלִים, *ankles.*

קָרַע *to tear.*

קָרָע (pl. קָרָעים) *rags.*

קָרַב *to close, press together* (the lips or eyes), *to wink, &c., denoting fraud, cunning.*

קָשֵׁב *to attend* [lit. *to sharpen*. G.].

Hiph. (with אֶרְאָה *ear*), *to prick up the ear to, to attend to, hearken.*

נ.

רָאָה *to see.*

רָאֵשׁ *head.—head, chief, leader; chief of a family.*

רָבָה *to be or become many, to multiply.*

רָגֵל f. (6, a), with suff. רָגְלִי, *foot; du. רָגְלִים the two feet.—pl. רָגְלִים (steps) times.*

רָגֵשׁ *to rage, make a noise.*

רָדֵם Niph. נְרָדֵם *to lie in a deep sleep.—to sink down stupified.*

רָדֵף *to follow after.—to pursue, persecute.—to put to flight.*

רָהָב *to act insolently.—to urge, press upon; to be urgent (with).*

רוּחָה c. (1, a), pl. רוּחוֹת, *air, breeze.—breath; metaph. vanity, folly.—spirit, soul.—mind, spirit, disposition.—wind.*

רוֹם *to be high.*

רָחָב *to be or become wide, large.*

Hiph. הרָחֵב *to make wide, enlarge.*

רָחָב (6, c) *width, breadth.*

רָחָם f. (6, d) *the womb.—the bowels; love; compassion.*

רִיב (1, a) *contention, strife, quarrel.*

רָכֶב *to ride either on an animal or in a chariot; partep. רָכֶב a rider.*

רָמָה *to cast, throw. Piēl, to deceive (prop. to make fall).*

רָמֵס *to tread.—to trample under foot.*

רָנָן *to shout.*

רָעָה (pl. רָעִים), adj. (הָרָעָה f. 10) *evil, bad, worthless.—evil, wicked.—עֵין רָעָה of an evil eye, i. e. envious, malignant.*

רָעָע (rarely רָוָע) *badness.*

רָעָע (1, a), for רָעָה, *acquaintance, companion, friend.—one beloved, lover.—neighbour, fellow.*

רָעָב *to be hungry.—to suffer from famine. Hiph. to cause to hunger.*

רָעָב (4, a) *hunger.—famine.*

רָעָעָד *to tremble, quake. Hiph. to tremble.*

רָעָה *to feed.*

רָעָה *evil (prop. fem. adj.) from עֵין.*

רָפָה *to hang down the hands.—to decline.—to sink down.—to relax, abate, to desist. Hithp. to relax oneself, be slothful.*

רָפֵשׁ, רָפֵס *to tread, trample upon,*

especially of water, to trouble it.	שְׁבַע to break, break in pieces.—
Niph. partcp. שָׁבַע troubled, made turbid by trampling. Hithp. שָׁבַע הַקְרָבָה to humble, submit oneself.	to buy or sell corn. Hiph. to cause to break through.—to sell (corn). Hoph. to be broken, afflicted, distressed.
רְצֵחָה to delight, take pleasure in.	שְׁבָר more commonly שְׁבָר (6 b), in pause שְׁבָר, from שְׁבָר, a breaking; sorrow, vexation, calamity, destruction.—grain, corn.
רְצֹן (3, a) delight, satisfaction, acceptance.—object of delight, acceptance.—will, pleasure.—good-will, favour, grace.	שְׁבָת to rest from labour. Niph. to cease, have an end. Hiph. to make or let rest from labour.—to make to cease.
רְקָב (4, a) rottenness.	שְׁבָתָה c. (cnstr. שְׁבָתָה, with suff. הַשְׁבָתָה; pl. שְׁבָתּוֹת), day of rest, sabbath.
רְשִׁעָה to be wicked. Hiph. שְׁבִיעָה to declare guilty, to condemn.—to cause mischief.—to act wickedly.	שְׁגָגָה to err.
רְשָׁא (4, a), f. adj., wicked, ungodly.	שְׁדָה (dual שְׁדָהִים, cnstr. שְׁדָה) the breast.
רְשָׁעָה (6, a), with suff. שְׁמָעָה, wickedness.	שְׁדָה to treat with violence, to oppress.—to attack, invade.—to plunder.—to (lay) waste, destroy (e. g. a land). Niph. to be laid waste. Piēl, to spoil, waste, ruin. Pual, pass. Hoph. to be spoiled, laid waste, wasted.
רְשָׁעָה f. (cnstr. שְׁמָעָה, no pl.) wickedness, ungodliness.	שְׁדָה (9, b) plain.—field.
ש. ש.	
שָׂאָר (1, a) flesh.	שְׁזִוִּים evil, wickedness.—evil, calamity.—worthlessness, vanity.
שָׁבוּעָה , a week.	שִׁזְבָּבָה to turn, return—to turn away from.—to cause to return, bring back.—to restore.—Hiph. to cause to return, to bring back.—to turn away (anger).—to return, give back, restore. Hoph. to be brought, led, given back, returned.
שְׁבִיעָה oath.	שְׁזָרָה (1, a), שְׁזָרִים, an ox.—herd of oxen.
שְׁבֻעָה to be or become satisfied, filled (נִזְבַּח, בְּנִזְבַּח of the thing). Hiph. to satisfy (נִזְבַּח, בְּנִזְבַּח of the thing, בְּנִזְבַּח of the person).	שְׁחִטָּה to slaughter, kill (animals).
שְׁבָעָה abundance, plenty.	
שְׁבָעָה (cnstr. שְׁבָעָה, f. שְׁבָעָה) seven.	
Dual, שְׁבָעִים sevenfold.	
שְׁבָעָה to swear (oaths were usually confirmed by seven victims). Niph. שְׁבָעַ to swear, with בְּ by, בְּ to.	

שָׁחַק to laugh, abs.—אָלֵךְ to smile upon.—לִעְלֵךְ to laugh at. Piēl, to rejoice.—to sport, play.	<i>abide.—to dwell.—to dwell (in), to inhabit.</i>
שָׁחַר to be black.—(denom. from שָׁחַר q. v.) prop. to do early; hence to seek early, diligently. Piēl, to seek early, also diligently.	שָׁכֵן (5, a), f. שָׁכְנָה, pl. שָׁכְנוֹת, inhabitant.—neighbour.
שָׁחַר (3, a), f. (10) adj. black.	שָׁלֹו, שָׁלָה to be quiet.
שָׁחַר (6, d) the dusk of the morning; hence dawn, morning.	שָׁלֹוּה f. (cnstr. שָׁלֹוּת, no pl. abs.) quiet, prosperity.—carelessness, negligence of God.
שָׁחַת Niph. to be marred or spoiled by rotting.—to be corrupted (morally).—to be laid waste. Piēl, שָׁחַת to destroy.—to corrupt, pervert. Hoph. to be corrupted, spoiled.	שָׁלַח to send. In Piēl, to send forth = to excite (it).
שָׁפֵט officer, overseer or magistrate.	שָׁלָחַן (2, b), pl. שָׁלָחָנָה, a table.
שָׁיֵב to be grey-headed.	שָׁלַךְ Hiph. הַשְׁלִיךְ to throw, cast (אֶלְى into, בְּ upon, מִן from; אַחֲרֵי behind him, i. e. to despise).
שִׁיבָה f. (10) grey hair.	שָׁלָל to plunder, spoil.
שִׁיחָה (1, a) speech, discourse.—complaint.	שָׁלָל (4, a) spoil, plunder, booty.
שִׁבְבָּס to lie down: especially to lie down to sleep or to rest oneself.	שָׁלָם to be entire, i. e. sound, safe.—to be at peace. Piēl, שָׁלָם, to preserve, keep uninjured.—to complete.—to restore.—to repay.—to requite, recompense.
שִׁבְחָה to forget.	שָׁלּוּם (3, a) health, welfare, prosperity, peace.
שִׁבְנֵי a knife. Etym. doubtful.	שָׁם there.
שִׁבְלָה to act wisely, prudently. Piēl, to act wisely. Hiph. to look at.—to be or become intelligent, wise, or prudent; to act wisely, prudently; and to make prudent, to teach.	שִׁמְדָּד Hiph. to destroy.—to destroy (persons, nations). Niph. pass. of Hiph.
שִׁבְלָה , שִׁבְלָה (in pause שִׁבְלִי) regard, estimation.—intelligence, understanding.	שִׁבְמִים only pl. שִׁבְמִים (cnstr. שִׁבְמִי, with suff. שִׁבְמִיךְ) heaven, the heavens.
שִׁבְנָה to lie down, to rest.—to rest,	שִׁמְמִיחָה to shine cheerfully.—to be glad.
	שִׁמְמִיחָה (5, a), f. שִׁמְמִיה, adj., joyful.
	שִׁמְמִיחָה (12, b) joy, rejoicing.—mirth.

שִׁמְטָה	<i>to let go, remit (a debt).—to throw down.</i> Niph. <i>to be thrown down.</i>	שְׁפֵרָה	<i>a serpent, adder.—to pour out.—to shed.</i> Niph. <i>to be poured out.</i> Pual, <i>to be shed.</i> Hithp. <i>הַשְׁפֵרָה to be poured out.</i>
שְׁמַיִם	<i>heaven (cnstr. שֶׁמֶן, pl. m.).</i>	שְׁכָרָה	<i>to creep.</i>
שְׁמִילָה	<i>f. (12, b) a garment, a mantle.</i>	שְׁכָל	<i>to weigh.</i>
שְׁמִיעָה	<i>f. (10) news, tidings.—information, report.</i>	שְׁכָל	<i>(6, a), pl. c. שְׁקָל, a shekel.</i>
שְׁמִיעָה	<i>to hear.—to listen (with acc. אֵל, לָ, בָּ to any one).—to hearken, obey.</i> Piēl, <i>to cause to hear, to summon.</i> Hiph. <i>to cause to hear or be heard.</i>	שְׁכָרָה	<i>Niph. (prop. to bend forward in order to see).—to look out.</i> Hiph. <i>to look.</i>
שְׁמִירָה	<i>to keep, watch, guard.—to preserve, protect (with acc. בָּ, אֵל, לָ of the object, with מִן from or against).—to keep.—to keep, observe (acc. אֵל, לָ, בָּ).</i>	שְׁקָרָה	<i>(6, a) lie, falsehood.</i>
שִׁין	<i>c. (8, b) a tooth (prop. and fig.).—ivory.</i>	שְׁקָרָה	<i>shākār, to lie.</i>
שְׁנָא	<i>to hate.</i>	שְׁרִיגָה	<i>(1, b), only pl. branches of a vine.</i>
שְׁנָה	<i>f. (11, a), pl. שְׁנִים, a year.</i>	שְׁרָף	<i>to burn, consume.</i>
שְׁנָן	<i>to sharpen, e.g. a sword; partcp. שְׁנָן sharp.</i>	שְׁרִישָׁה	<i>(6, c), pl. שְׁרִישִׁים, root.</i>
שְׁעָרָה	<i>عַד (4, b) a hair; collect. hair.</i>	שְׁתַל	<i>to plant.</i>
שְׁפָה	<i>f. (11, a), dual שְׁפָה, pl. c. שְׁפָה, lip.—speech, words.—language.—brim of a vessel.—shore of the sea; bank of a river.</i>	שְׁתַקָּה	<i>to be still, to rest, to abate, of waves, of strife.</i>
שְׁפָחָה	<i>Kal not used; to pour out.</i>	ת.	
שְׁפָחָה	<i>f. (12, b) female servant, handmaid; Lat. <i>famula.</i></i>	תָּאוֹהָה	<i>f. (10) desire, will.</i>
שְׁפָטָה	<i>to judge, administer justice.—to condemn, punish.—בְּשָׁפָט a judge, ruler.</i>	תָּאָרָה	<i>(6, f.) form.</i>
		תָּבָהָה	<i>f. (10) a chest.—ark (of Noah, built in the form of a chest).—the ark in which Moses was exposed.</i>
		תָּבוֹאָה	<i>f. (10) a coming in, being stored up.—income, profit.—produce, fruit; trop. result.</i>
		תְּבִינָה	<i>f. (10) understanding, prudence.</i>

תַּהְפּוֹכָה	only in pl. <i>perversity, frowardness.</i>
תַּחֲלַת	f. (13, a), with suff. הַזְהָרֶת, <i>expectation, hope.</i>
תִּכְבְּחָת	f. (13, a), but pl. תִּכְבְּחוֹת <i>proof, rebuke.</i>
תַּוְעֵבָה	f. (11, b) <i>abomination.—abominable act.</i>
תַּיְעֵפָות	f. pl. (from תַּיְעֵפָה 11, a) <i>swiftness.—wealth, treasure.—brightness, splendour.</i>
תְּרוּרָה	f. (10), <i>instruction, direction, precept.—law.—manner.</i>
תְּוָשִׁיה	f. <i>help, deliverance.—purpose, enterprise.—counsel, wisdom.</i>
תְּתַחַת	f. (c. suff. תְּתַחַת) prop. <i>what is below.—adv. below, beneath.—prep. under.—instead of.—in return for.—on account of.—because that, because.</i>
תְּחִלְיאָה	only pl. פְּתַלְאָים <i>diseases.</i>
תְּחִנּוֹן	(1, b) pl. מְ—, וְ, <i>supplication.</i>

תַּלְמִיד	} scholar.
תַּלְמִידָה	
תַּמְךָ	<i>to take hold of.—to hold.</i>
תַּמְםָה	<i>to be completed, ended.—to cease.</i>
תַּמִּים	(3, a) <i>perfect.—whole.—upright, sincere.</i>
תַּמָּם	f. בְּקִיה (10) adj. <i>whole, perfect, sincere, honest.—subst. integrity.</i>
תַּנְ	or תַּנְ or פְּגִין, פְּגִינִים pl. <i>huge serpents, sea monster; others, jackals.</i>
תַּעֲבָה	Piel הַעֲבָדָה <i>to abhor.—to render abominable. Niph. to be abhorred, detested; to be abominable.</i>
תְּקוֹנָה	f. (10) <i>expectation, hope.</i>
<hr/>	
(These words were omitted in their alphabetical place.)	
אִילּוֹת	<i>strength.</i>
אַלְוֹף	<i>intimate friend; leader.</i>

ENGLISH AND HEBREW INDEX.

A.

<i>Abominable,</i>	נַתְעֵב	(partcp. Niph.).	<i>Black,</i> שָׁחֹר .
<i>Accusation,</i>	שְׁטֶנֶה		<i>Bless,</i> בָּרֵךְ . <i>To bless oneself</i>
<i>All,</i>	כָל	(prop. a subst., s, d, usually followed by Makkeph).	(Hithp.).
<i>Anger,</i>	אֵזֶן		<i>Blood,</i> דָם .
<i>Anoint,</i>	נִסְקֵה	(propr. to pour out).	<i>Born.</i> See TO BEAR.
<i>Ark,</i>	אָרוֹן		<i>Boy,</i> יֶלֶד .
<i>Assuredly</i> (the Hebrew idiom is by the repetition of the verb in inf. absol.).			<i>Boys,</i> יֶלֶדיִם .
			<i>Branch,</i> גַּנְצָר .
			<i>Bread,</i> לְחֵם .
			<i>Breadth,</i> רֶחֶב .
			<i>Brethren,</i> אֶחָדִים .

B.

<i>Basket,</i>	סֶל		<i>Bring,</i> בֹא (to come; cause to come). שׁוֹבֵב (Hiph. to bring again, back, return, restore).
<i>Be, been,</i>	הִיָּה	See 522, e.	<i>Broken-hearted, to be.</i> Niph. of שָׁבֵר (with or without לֹבֶן).
<i>Bear (= give birth to)</i>	יֶלֶד		
<i>Bear, to,</i>	הַזְבֵּב		
<i>Before,</i>	פָּרָם	(before, of time); (before the face).	<i>Brother,</i> אָחֶז .
<i>Best.</i>	לְפִנֵּי		<i>Burn,</i> שְׂרֵף ; יִקְרַד (to burn slowly, steadily).
<i>Better.</i>		See GOOD, and 193 sqq.	<i>Bury,</i> קְבֻרָה .
<i>Bind,</i>	צְרַר		<i>But,</i> אֲךָ, פִי .

C.

Camel, נְמַל (pl. נְמַלִּים).

Child, יֶלֶד.

Children, יָלִדִים, בְּנִים.

Choose, בָּחר.

City, עִיר.

Cities, עָרִים.

Clean, to be or become, טְהֵר.

Clean, adj., טְהוֹר.

Clothes, בְּגָד.

Cloud, thick, עַב (v.).

Cluster, עַנְבָּל, אַשְׁפָול.

Collect, קְבֻץ.

Come (down), יָרֵךְ.

Command, צִוָּה (Piēl of צִוָּה, obsol.).

Commandment, מְצֻוָּה.

Compassion, have, חָמֵל (עַל).

Covenant, בְּרִית.

Cover, כְּסָה.

Covet, חָמֵד.

Cow, שׂוֹר; פְּרָה ox.

Create, בָּרָא.

Crown, זָר; בְּתַר (an ornamental border round the top of the altar).

Cry out, to, זַעֲקָה (with נִ).)

Cry out or aloud, to, קָרָא (to call).

Curse, אַרְרָה.

אַרְרָה (partcp.)

כְּרָת.

D.

Daughter, בָּת.

Day, יוֹם. Days, יְמִים.

Death, מוֹת (6, e).

Deliver, נִצְלָל (Hiph. to cause to deliver).

Desert, to, עַזְבָּה.

Desolate, to make, חָרֵב (to destroy).

Destroy, שְׁמַד (utterly); אָבֶד (in Hiph. = to cause-to-perish).

מְחַתָּה.

Devour, אָכֵל.

Diligent, מְהִיר.

Do, עֲשָׂה.

Do good, to, יְטַב.

Dog, גְּלָב.

Door, דָּלְתָּה.

Dream (verb and subst.), חֲלֹם.

Dry (land), יְבָשָׁה.

Dry (dry-up), יְבַשָּׁה.

Dust, עַפְרָה.

Dwell, יְשַׁב (to sit, dwell, abide); שָׁבֵן (to rest in, inhabit, dwell with).

E.

Each other (often translated by ‘a man his fellow,’ ‘a man his brother,’ &c. *From each other*: ‘a man from his brother,’ &c.)

אֶתְּנָהָר אֶל אֶתְּנָהָר.

Earth, אָרֶץ.

Eat, אָכַל.

Enemy, אוֹיֵב.

Evil, רָעַ.

Eye, עֵין.

Eyes, עֵינִים.

F.

Face, פָּנִים (*pl.*) With הַ in the const. form, לְפִנֵּי, *before* (implying rest); also מִפְנֵי, *before, from before* (implying removal).

Faint, עִיף (faint, tired).

Faint, to be, יָעַף (to be fatigued, tired).

Faint, to make-, מַסֵּס, in Hiph. — יִגְעַע (to tire, weary).

Fall, נִפְלֵל; נִפְלֵל (to wither, decay).

Fat, חִלּוּב.

Father (irreg.) אָב.

Feed, רָעַ.

Field, שָׂדָה.

Fig, תְּאַנְּהָה.

Fill, מַלְאָה. Piēl of mālēh.

Find, מִצְאָה.

Fire, אֵשׁ.

Flay, פְּשַׁטּוּ.

נִידָּד, בָּרָחַ.

Flesh, בָּשָׂר.

Flock, צָאן.

Flood, מִבּוֹל.

Fly from, to, בָּרָחַ (= flee).

Fool, גְּבוּל, כְּסִיל, סְכִיל.

For, פִּי.

Form, to, יִצְאַר.

Found, to, יִסְכַּד (to make firm, fix : e. g. the earth).

G.

Garden, גַּן.

Gardens, גַּנְּיִם.

Garment, שְׂמִלָּה.

Gather, בְּנָד, קְבֻּץ (to gather into a house, or place of security).

Girl, יֵלֶדה.

Girls, יֵלֶדות.

Give, נְתַן.

Give-forth, to, נְתַן (e. g. the voice).

Gladness, גִּיל.

Glory, כְּבוֹד.

Go, בָּוֹא, הַלְּךָ.

Goat, עֵזֶז.

God, אֱלֹהִים; אֱלֹהִים.

Good, טֹוב.

Grape, עַנְבָּר.

Grass, דְּשָׂא; חֲצִיר (dry grass).

Grave, קְבָר.

Great, גָּדוֹל.

Great, to be, גָּדוֹל.

Grow, גָּדוֹל.

H.

Hand, יָד.

Hand, right, יָמִין.

Hand, left, שְׁמַאל.

Hands, יָדִים.

Hate, שָׂנָא.

Head, רָאשׁ.

Hear, שָׁמַע.

Heart, לֵב.

Heavens (singular not used), שְׁכִינָה.

Height, קָמָה.

Hell, שָׂאָל.

Herb, עֵשֶׂב. *(a green, tender grass)*.

Hide, to, צַפֵּן.

Holiness, קָדֵשׁ (6, m).

Honour, כְּבוֹד.

Honour, to, כְּבָד.

Honey, דְבָשׁ (6, r).

House, בֵּית.

How, אֵיךְ.

How long, עַד מָתִי.

Howl, הַלְיל (הַלְיל).

Hypocrite, חַנְגָּף.

I.

In, prep. בְּ prefixed. Sts לְ: e.g. to trample in (= to) the dust.

Increase, רַבָּה.

Inhabitant, יַשְׁבֵּב (yāshābh, 5, 1).

Iniquity, עַוּן, אַוּן.

Joy, שְׁשָׁן, שְׁמַחָה.

K.

Keep, שְׁמַר.

Kill, לְקַטֵּל; שְׁחַטָּה (to slay as a sacrifice); מְבַחָה (to slaughter).

Kindle, קָרְדָּח (to kindle itself = to be kindled).

King, מֶלֶךְ. To be made a king, Hoph. of מֶלֶךְ.

Kings, מֶלֶכִים.

Kingdom, מֶמְלָכָה.

Kingdoms, מֶמְלָכּוֹת.

Kiss, נְשָׁק.

Knee, בָּרֶךְ.

Knees, בָּרֶכִים.

Knife, שֶׁבֶן; מִאֲכָלָת (a knife).

Know, יִדְעַ.

Knowledge, יִדְעָת.

L.

Lamb, כְּבָשׂ.

Lament, סְפִיד.

<i>Land</i> , אָרֶץ.	لְעַג; لִוֵּז (to deride).
<i>Large</i> , גָּדוֹל.	כָּסֶף .
<i>Law</i> , הָתֹרָה.	אֶם.
<i>Leaf</i> , עַלְהָה.	הַר.
<i>Learn</i> , לִמְדָה.	פֶּה, cnstr. בִּי (irreg.).
<i>Leave, to</i> , עַזְבָּה.	רָב (= number, numerosity).
<i>Length</i> , אָרֶךְ.	
<i>Lie</i> , פָּזַב.	N.
<i>Life</i> , חַיִּים, pl. (the life, applied to God and man only.)	עֲרָיוֹם.
<i>Like</i> , כְּ (as prefix: before monosyllables and barytones often כְּ. See rule).	שְׁם (pl. שְׁמוֹת).
<i>Lion</i> , אָרְיָה.	רְעִים; רִיעָם .
<i>Little</i> , קָטָן.	Nest, קִינְנָה; pl. kinnîm, cells.
<i>Lo</i> , הִנֵּה.	Night, עַרְבָּה; לִילָּה (evening).
<i>Look, to</i> , רָאָה; נִבְטָח (Hiph. to look into, investigate).	No, אֵין; לֹא, cf. 257, end.
<i>Lord</i> , יְהֹוָה.	No man, אֵין אִישׁ.
<i>Lord, my</i> , אָדָנִי (pl. my Lord, applied to God); אָדָנִי (sing. my lord, applied to man).	Number, to, סְפַר.
<i>Lords</i> , אָדָנִים.	O.
<i>Love, to</i> , אַהֲבָה.	שְׁבֻעָה . To take an oath of a person, say: ‘to cause-to-swear (Hiph. of שָׁבַע) any one.’
M.	Observe, שְׁמַר.
<i>Man</i> , אָדָם; אָנָשָׁה, אִישׁ.	Offer, קְרַב.
<i>Master</i> , אָדָון.	Offer-sacrifice, to, זְבַח.
<i>Men</i> , אָנָשִׁים (the men of a family).	Old, זָקֵן (of a man). To be so many years old, say: ‘was a son of so many years.’
<i>Mercy</i> , חִסְדָּה.	Open, to, פַּתַּח.
<i>Mix</i> , מִסְקָה.	Or, אָוֶן.

P.

- Part*, חָלֵק.
People, עַם.
Perish, אָבֶד.
Pervert, to, סְלִפּ.
Place, מָקוֹם.
Place [a man] over, to, Hiph. of
 שׁוֹם.—פְּקָד.
Plant, to, נָטַע.
Plunder, to, בָּזֵז, שְׁלָל.
Prisoner, אָסִיר.
Proverb, מְשֻׁלֵּל.
Prudence, עַרְמָה.
Purge, בְּפִרְרָה (cover, expiate).

Q.

- Queen*, מַלְכָה.

R.

- Rain*, הַמְּטִיר.
Recompense, to, שָׁלֵם.
Red, אֲדֹם.
Require, דְּרַשּׁ.
Restore, שׁוֹבֵב.
Righteous, צַדִּיק.
Righteous man, צַדִּיק.
River, נָהָר.
Room (=chamber), חֶדר.
Ruler, מָזְשֵׁל (partcp. from *māshäl*).

S.

- Sack*, אַמְתָּחָת.
Say, דָּבֵר, אָמַר.
Scorn, לוֹזֵן.
Scorner, לִיזֵן.
Sea, יָם.
See, to, רָאָה.
Seed, זָרָע.
Seed, to bear; to seed seed, זָרָעַ.
Zeru.
Seek (for), דָּרְשָׁנָה.
Separate, בְּרַד.
Serpent, נַחַשׁ.
Servant, עַבְדָּה.
Serve, עַבְדָּה.
Shadow, צַל.
Sharp, חד; f. חָדָה.
Shear, גְּזֹזֶן.
Shield, מַגְנִינִים; כְּנִינִים, shields.
Silver, פְּסָף.
Skin, עֹור.
Smite, הַבָּה (Hiph. of נַכְּה).
Son, בָּן (irreg.); בָּר (poetically)
Song, שִׁיר.
Sow, to, זָרָעַ.
Stalk, קָנָה.
Stand, עַמְּדָה.
Statute, חָוֵק.
Statutes, חָוֵקים.
Steal, גַּנְבֵּן.

Stone, אָבן.

Stones, אָבִנים.

Strip, פְּשַׁט. To strip oneself,
Hithp.

Strong drink, שֶׁכֶר.

Strong-hold, מִבֵּצָר.

Sword, חֶרֶב.

T.

Take, לְקַח; לְכַד (to conquer,
take by force).

Take an oath. See OATH.

Take captive, to, שָׁבַת.

Tell, דִּבֶּר, אָמַר, נִגְדָּר (Piēl of
dābhār).

Temple, הַיּוֹכֵל.

Thick cloud, עַב.

Thick clouds, עַבִּים.

Thief, גְּנִיבָה.

Threshold, סֵף.

Together, יְחִיד.

Tongue, לְשׁוֹן.

Town, עִיר.

Trample, רַמְסָס.

Treacherous, בְּגָדָר.

Treasure, חָזֶן, סְגִילָה, מִטְמֹנוֹן.

Treasure-house, אֲיָצָר.

Tree, עֵץ.

Trust, to, אָמַן; בְּתַחַ (Hiph.) to
cause to believe, put faith in.

Truth, אָמַת.

V.

Verity, אָמַת.

Very, מְאוֹד.

Vessel, כְּלֵי.

Vessels, כְּלִים; cnstr. כְּלֵי (irreg.).

Vineyard, פֶּרֶם.

Virgin, בָּתִולָה.

Voice, קִיל.

U.

Understanding, תְּבוּנָה.

Unpunished, גְּנִיקִי.

Unpunished, to be, גְּנִיקָה (in Niph.).

Utterly. See To DESTROY (utterly).

W.

Walk, הַלְךָ.

Wash, to, בִּבְסָר, (Piēl) to wash
thoroughly.

Waste, to, חֶרֶב, שְׂבָד.

Way, דָּرְךָ.

Weak, to be, הַלְּלָל.

Weary, יִגְעַגְעָה.

Weary, to be, יִעַפְעַפְעָה.

Weigh, שְׁקָל.

Weight, מִשְׁקָל.

Who, מי.

Why, לְמַה.

Wicked, רָשָׁע (a wicked man).

Wickedness, אַנוּ, רָשָׁעָה, רָשָׁעָה.

רָשָׁעָה.

Wind, רְוֹעֵן.

<i>Winds,</i> רוחות.	Word, דבר.
<i>Wine,</i> יין.	Write, כתוב.
<i>Wisdom,</i> חכמתה.	
<i>Withdraw,</i> אסף (to bring home, collect). To be withdrawn, taken away (Niph.).	Y.
<i>Woman,</i> אשה.	Years, שנים.

PROPER NAMES.

<i>Abram,</i> אברם (the exalted father).	Jerusalem, ירושלים.
<i>Abraham,</i> אברהם (the father of a great multitude).	Jew, יהודי.
<i>Adam,</i> אדם (earthy).	Joab, יואב (God the father).
<i>Amorite,</i> אמורִי.	Joseph, יוסף (increasing).
<i>Babel,</i> בבל.	Isaac, יצחק.
<i>Babylon,</i> בבל.	Ishmael, ישמעאל.
<i>David,</i> דוד.	Israel, ישראל.
<i>Eliezer,</i> אליעזר.	Jubal, יובל.
<i>Esau,</i> עשו.	Judah, יהודה.
<i>Hagar,</i> חגר.	Judea, יהודה.
<i>Halleluiah,</i> הalleluya (praise ye the Lord).	Midian, מידין.
<i>Ham,</i> חם (hot).	Moab, מוֹאָב (of the Father).
<i>Hebrewess,</i> עבריה.	Noah, נוח (a comforter).
<i>Hebrews,</i> עברים.	Rebekah, רבקה.
<i>Jacob,</i> יעקב (a detainer).	Sion, סיון.
<i>Jehovah,</i> יהוה.	Solomon, שלמה.
<i>Jeremiah,</i> ירמיהו (exalted of God).	Zion, ציון.

APPENDIX.

A. TABLE OF DECLENSIONS.

Gesenius (who is followed by Hurwitz, Stuart, &c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

Observe—

- a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in *ōth* (**וֹת**); **חֶרֶב**, *sword*, pl. **חֶרְבּוֹת**, constr. **חֶרְבּוֹת** (khērēbh, khārābhōth, khār'-bhōth). With the suffixes the stronger abbreviation then remains: see the *Feminine Paradigms*.
- b) *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd pers. plural, whether joined to the singular, as **כָּן**, **הָם**, **כָּנָן**, but not **מָן**, **מָנוֹן**, or to the plural, as **יִכְּמַם**, **יִכְּמָן**, **יִמְּנָן**, but not **יִמְּנוֹן**. The other suffixes are called light.
- c) In the plural the *light suffixes* attach themselves, without exception, to the *status absolutus*; the *heavy* or *grave suffixes*, to the *status constructus*.

Arrangement of the Declensions.] 1. *Monosyllabic* and *dissyllabic* with *immutable* vowels. 2. *Monosyllabic* with *mutable* (τ); and *dissyllabic* with a similar vowel for ultimate, and *immutable vowel* for penultimate. 3. *Mutable* (τ) or (..) for penultimate: *immutable vowel* in ultimate. 4. *Dissyllabic* with (ττ) or (τ..). 5. *Dissyllabic* with *mutable* (..) for ultimate: *mutable* (τ) for penultimate. 6. *Segolates* or *dissyllabic* nouns, with accent on penultimate. They are derived from an original *monosyllabic* form with *Pathakh*. 7. All with *mutable* (..) for ultimate: and *immutable vowel* for penultimate. Also some *monosyllabic* nouns from **לֹא**. 8. All that double their final consonant by *dagesh* when augmented. 9. **הָ** final. 10. **הַ** final preceded by an *immutable vowel*. 11. **הֵ** final preceded by *mutable* (τ) or (..). 12. *Feminine nouns* chiefly derived from the *segolate* forms **פָּעַל**, **פָּעַלְתָּ**, **פָּעַלְתָּן**. 13. *Segolate nouns* formed by the addition of the feminine ending **תָּן**.—To the examples in the Paradigms add: *misgē'rēth* (*enclosure*), *iggē'rēth* (*letter*), *măscō'rēth* (*wages*).

The Declensions

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
I. (horse)	S.	סֹוס	סֹוס	סֹוסִי	סֹוסְכָם
	P.	סֹוסִים	סֹוסִים	סֹוסִיכָם	
II. (eternity)	S.	עוֹלָם	עוֹלָם	עוֹלָמִי	עוֹלָמְכָם
	P.	עֲלֵמִים	עֲלֵמִים	עֲלֵמִיכָם	
III. (overseer)	S.	פֶקַיד	פֶקַיד	פֶקַידִי	פֶקְרִיךָם
	P.	פֶקַידִים	פֶקַידִים	פֶקְרִיךְיכָם	
IV.	a. (word)	דְבָר	דְבָר	דְבָרִי	דְבָרְכָם
	P.	דְבָרִים	דְבָרִים	דְבָרִיכָם	
	b. (wise)	חָכֶם	חָכֶם	חָכְמִי	חָכְמְכָם
	P.	חָכְמִים	חָכְמִים	חָכְמִיכָם	
V.	a. (old man)	זָקָן	זָקָן	זָקָנִי	זָקְנְכָם
	P.	זָקְנִים	זָקְנִים	זָקְנִיכָם	
	b. (shoulder)	כְתֵף	כְתֵף		
	P.	כְתֵפּוֹת	כְתֵפּוֹת		
VI.	c. (court)	חַצֵּר	חַצֵּר	חַצְרִי	חַצְרְכָם
	P.	חַצְרִים	חַצְרִים	חַצְרִיכָם	
	a. (king)	מֶלֶךְ	מֶלֶךְ	מֶלֶכִי	מֶלֶכְכָם
	P.	מֶלֶכִים	מֶלֶכִים	מֶלֶכִיכָם	
VI.	b. (book)	סִפְר	סִפְר	סִפְרִי	סִפְרְכָם
	P.	סִפְרִים	סִפְרִים	סִפְרִיכָם	
	c. (sanctuary)	קָדֵש	קָדֵש	קָדְשִׁי	קָדְשְׁכָם
	P.	קָדְשִׁים	קָדְשִׁים	קָדְשִׁיכָם	

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dualabsol.</i>	<i>Meaning.</i>
sûs	sûs	sûsî	sûs'chém'	יְמִים yômâ'yim	(two days)
sûsim	sûsê	sûsai	sûsêchém'		
ȝôlâm	ȝôlâm	ȝôlâmî	ȝôlâmchém'	מַלְקָחִים mêlkâ-khâ'yim	(pair of tongs)
ȝôlâmîm	ȝôl'mê	ȝôlâmmai	ȝôl'mêchém'		
pâkîd	p'kîd	p'kîdî	p'kîd'chém'	שְׁבֻעִים sh'bhu'-yâ'yim	(two weeks)
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchém'		
dâbhâr	d'bhâr	d'bhârî	d'bhârchém'	כְּנֵפִים c'nâ-phâ'yim	(wings)
d'bhârîm	dibhrê	d'bhârai	dibhrêchém'		
khâchâm	khâchâm	khâchâmî	khâchâmchém'	חֲלֵזִים khâ-lâtsâ'yim	(hips)
khâchâmîm	khâchmê	khâchâmai	khâchmêchém'		
zâkén	z'kân	z'kêni	z'kanchém'	ירְכִים y'rê-châ'yim	(thighs)
z'kêniîm	ziknê	z'kênai	ziknêchém'		
câthêph	cethêph				
c'thêpôth	cithphôth				
khâtsêr	khâtsär	khâtsêrî	khâtsârchém'		
khâtsêrîm	khâtsrê	khâtsêrai	khâtsrêchém'		
mě'léch	mě'léch	mâlcî	mâlc'chém	רֶגֶלִים râg'-lâ'yim	(feet)
m'lâchîm	mâlchê	m'lâchai	mâlcêchém'		
sêphêr	sêphêr	siphri	siph'r'chém'	כְּפָלִים ciph-lâ'yim	(double)
s'phârîm	siphre	s'phârai	siphrêchém'		
kôdêsh	kôdêsh	kôdshî	kôdsh'chém'	מִתְנִים môth-nâ'yim	(loins)
kôdâshîm	kôdshê	kôdâshai	kôdshêchém'		

DUAL CONSTR. 1 כָּנְפִי (cânphê). 2 חֲלֵזִי (khâltse). 3 רֶגֶלִי (râglê). 4 מִתְנִי (môthnê).

	d.	Absol.	Constr.	Light suff.	Heavy suffix.
VI.	(a youth) S.	גַּעַר	גַּעַר	גַּעֲרִי	גַּעֲרָכֶם
	P.	גַּעֲרִים	גַּעֲרִי	גַּעֲרִי	גַּעֲרָכֶם
	e. (perpetuity) S.	גַּצְחָה	גַּצְחָה	גַּצְחֵי	גַּצְחָכֶם
	P.	גַּצְחִים	גַּצְחֵי	גַּצְחֵי	גַּצְחִיכֶם
	f. (work) S.	פַּעַל	פַּעַל	פַּעֲלִי	פַּעֲלָכֶם
	P.	פַּעֲלִים	פַּעֲלִי	פַּעֲלִי	פַּעֲלִיכֶם
	g. (death) S.	מוֹתָה	מוֹתָה	מוֹתֵנִי	מוֹתָכֶם
	P.	מוֹתִים	מוֹתִי	מוֹתֵנִי	מוֹתִיכֶם
	h. (olive) S.	זִיתָה	זִיתָה	זִיתֵּנִי	זִיתָכֶם
	P.	זִיתִים	זִיתֵּי	זִיתֵּנִי	זִיתִיכֶם
VII.	i. (fruit) S.	פְּרִי	פְּרִי	פְּרֵנִי	פְּרִיכֶם
	(gazelle) S.	אֲבִי			
	P.	אֲבִים	אֲבִי	אֲבֵנִי	אֲבִיכֶם
	a. (enemy) S.	אִיבָּה	אִיבָּה	אִיבֵּנִי	אִיבָּכֶם
	P.	אִיבָּים	אִיבָּי	אִיבֵּנִי	אִיבָּיכֶם
VIII.	b. (name) S.	שֵׁם	שֵׁם	שֵׁכֵנִי	שֵׁמָכֶם
	P.	שֵׁמוֹת	שֵׁמוֹת	שֵׁמוֹתִנִי	שֵׁמוֹתִיכֶם
	a. (sea) S.	יָם	יָם	יְמֵנִי	יָמָכֶם
	P.	יָמִים	יָמִי	יְמֵנִי	יָמִיכֶם
IX.	b. (mother) S.	אֶם	אֶם	אֶפְנֵי	אֶמְכֶם
	P.	אֶמוֹת	אֶמוֹת	אֶמוֹתִנִי	אֶמוֹתִיכֶם
	c. (statute) S.	חֻקָּה	חֻקָּה	חֻקֵּנִי	חֻקָּכֶם
(seer) S.	P.	חֻקִּים	חֻקֵּי	חֻקֵּנִי	חֻקִּיכֶם
	P.	חוֹזֶה	חוֹזֶה	חוֹזֵנִי	חוֹזָכֶם
	P.	חוֹזִים	חוֹזֵי	חוֹזֵנִי	חוֹזִיכֶם

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
nā'yar	nāyar	nāyarî	nāyārchēm'	¹ נַעֲלִים	(pair of sandals)
n'yārīm	n'yārē	n'yārai	nā'rēchēm'	nā-yālā'yim	
nē'tsākh	nētsākh	nītskhî	nitskhāchēm'		
n'tsākhīm	nitskhē	n'tsākhai	nitskhēchēm'		
pō'yāl	pōyāl	pōyōlî	pōyōl'chēm'		
p'yālīm	p'olē	p'yālai	p'yōlēchēm'		
mā'veth	mōth	mōthî	mōth'chēm'		
mōthīm	mōthē	mōthai	mōthēchēm'		
zā'yīth	zēth	zēthî	zēth'chēm'	² עֵינִים	(eyes)
zēthīm	zēthē	zēthai	zēthēchēm'	וְנָאֵין	
p'rî	p'rî	piryî	pery'chēm'	³ לְחִים	(cheeks)
ts'bî				לְקָהָיִם	
ts'bāyīm					
ōyēbh	ōyēbh	ōy'bhî	ōyibhchēm'	³ מְאוֹזִים	(pair of scales)
ōy'bhīm	ōy'bhē	ōy'bai	ōy'bhēchēm'	מְאוֹזָנִים	
shēm	shēm	sh'mî	sh'mchēm'		
shēmōth	sh'mōth	sh'mōthai	sh'mōthēchēm'		
yām	yām	yāmmî	yāmm'chēm'	⁴ אֶפְרַיִם	(nostrils)
yāmmīm	yāmmē	yāmmai	yāmmēchēm'	אֶפְרַיִם	
ēm	ēm	īmmî	imm'chēm'	⁵ שְׁנִים	(teeth)
immōth	immōth	immōthai	immōthēchēm'	שְׁנָאֵין	
khōk	khōk-	khūkkî	khōkk'chēm'		
khūkkīm	khūkkē	khūkkai	khūkkēchēm'		
khōzēh	khōzēh	khōzî	khōz'chēm'		
khōzīm	khōzē	khōzai	khōzēchēm'		

DUAL CON. ¹ נַעֲלִים (nālā'lē). ² עֵינִים (vēnē). ³ מְאוֹזִים (mōz'nē). ⁴ אֶפְרַיִם (appē). ⁵ שְׁנִים (shinnē).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>
X.	(<i>mare</i>)	S. סִוסָה P. סִוסָות	סִוסָתִי סִוסָותִי	סִוסְתָכֶם סִוסְתִיתֵיכֶם	
	a.				
	(<i>year</i>)	S. שָׁנָה P. שָׁנִים	שָׁנָתִי שָׁנִותִי	שָׁנְתָכֶם שָׁנְתִיתֵיכֶם	
	b.				
XI.	(<i>sleep</i>)	S. שָׁנָה P. שָׁנִות	שָׁנָתִי שָׁנִותִי	שָׁנְתָכֶם שָׁנְתִיתֵיכֶם	
	c.				
	(<i>righteousness</i>)	S. צִדְקָה P. צִדְקוֹת	צִדְקָתִי צִדְקוֹתִי	צִדְקָתָכֶם צִדְקוֹתִיתֵיכֶם	
	a.				
	(<i>queen</i>)	S. מַלְכָה P. מַלְכִיּוֹת	מַלְכָתִי מַלְכִיּוֹתִי	מַלְכָתָכֶם מַלְכִיּוֹתִיתֵיכֶם	
	b.				
XII.	(<i>reproach</i>)	S. חִרְפָה P. חִרְפּוֹת	חִרְפָתִי חִרְפּוֹתִי	חִרְפָתָכֶם חִרְפּוֹתִיתֵיכֶם	
	c.				
	(<i>waste</i>)	S. חִרְבָה P. חִרְבּוֹת	חִרְבָתִי חִרְבּוֹתִי	חִרְבָתָכֶם חִרְבּוֹתִיתֵיכֶם	
	a.				
	(<i>sprout</i>)	S. יוֹנֵקָת P. יוֹנֵקּוֹת	יוֹנֵקָתִי יוֹנֵקּוֹתִי	יוֹנֵקָתָכֶם יוֹנֵקּוֹתִיתֵיכֶם	
	b.				
XIII.	(<i>skull</i>)	S. גָּלְגָלָת P. גָּלְגָלוֹת	גָּלְגָלָתִי גָּלְגָלוֹתִי	גָּלְגָלָתָכֶם גָּלְגָלוֹתִיתֵיכֶם	

Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.,</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûsâh	sûsâth	sûsâthî	sûsâth-chém'		
sûsôth	sûsôth	sûsôthai	†		
shânâh	sh'nâth	sh'nâthî	sh'nâth-chém'	¹ שְׁפָתִים	(lips)
shânîm	sh'nôth	sh'nôthai	†	s'phâ-thâ'yim	
shénâh	sh'nâth	sh'nâthî	sh'nâth-chém'	² פֶּתֶן	(corners)
shénôth	sh'nôth	sh'nôthai	†	p'a-thâ'yim	
ts'dâkâh	tsidkâth	tsidkâthî	tsidkâth-chém'		
ts'dâkôth	tsidkôth	tsidkôthai	†		
mâlcâh	mâlcâth	mâlcâthi	mâlcâth-chém'	³ ירְפָתִים	(sides)
m'lâchôth	mälchôth	mälchôthai	†	yârcâ-thâ'yim	
khérpâh	khérpâth	khérpâthî	khérpâth-chém'	⁴ רְקַמְתִּים	
kh'râphôth	khér'phôth	khér'phôthai	†	rikmâ-thâ'yim	(double embroidery)
khôrbâh	khôrbâth	khôrbâthî	khôrbâth-chém'		
kh'râbhôth	khör'bhôth	khör'bhôthai	†		
yóně'kâth	yóně'kâth	yónâktî	yónâkt'-chém'	⁵ מְצֻלָּתִים	(cymbal)
yôn'kôth	yôn'kôth	yôn'kôthai	†	m'tsil-tâ'yim	
gülgô'lêth	gülgôlêth	gülgöltî	gülgölt'-chém'	⁶ נְחַשְׁתִּים	(double fetter)
gülg'lôth	gülg'lôth	gülg'lôthai	†	n'khush-tâ'yim	

DUAL CONSTR. ¹ שְׁפָתִי (siphthê).

² פֶּתֶן (p'âthê).

³ יְרְפָתִי (yârc'thê).

[†] The distinction between light and heavy suffixes ceases in the plural of feminine nouns.

B. TABLE OF IRREGULAR NOUNS.

<i>Meaning.</i>	1. <i>Irreg. Noun.</i>	<i>Constr.</i>	<i>Plur.</i>	<i>Constr. Plural.</i>	<i>With suffixes.</i>
<i>Father</i>	אֲבָה ābh	ābh, *bhî	ābhôth		ābhî, ābhîv, *bhîchém, &c.
<i>Brother</i>	אֶחָד ākh	*khî	ākhîm		ākhái, *khî- chém, &c.
<i>Sister</i>	אֶחָת ākhôth		*khâyôth	ākhyôth	ākhyôthái.
<i>Man</i>	אִישׁ īsh		īshîm		īshî, &c.
	אָנָשׁ *nôsh		*nâshîm	ānshê	
<i>Woman</i>	אִשָּׁה ishshâh	ēshéth	nâshîm	n'shê	ishtî, &c.
<i>Maid</i>	אַמְהָה āmâh		*mâhôth	āmhôth	
<i>House</i>	בֵּית băyîth	bêth	bâtîm		bâtêchém, &c.
<i>Son</i>	בֶּן bén	bén-	bânîm	b'nê	b'nî, bin- chém.
<i>Daughter</i>	בָּת băth		bânôth	b'nôth	battî, &c.
<i>Day</i>	יּוֹם yôm		yâmîm	y'mê	
<i>Vessel</i>	כָּלִי c'lî		cêlîm		celyî, cê- ly'châ.
<i>Lion</i>	אָרִי *rî		*râyîm		
<i>Kid</i>	גָּדִי g'dî		g'dâyîm		
<i>City</i>	עִיר ûir		ûarîm		
<i>Water</i>	מִים mâyîm		mâyîm	mê	
<i>Mouth</i>	פֶּה pěh	pî			pî (<i>my~</i>), pîchâ, piv, &c.
<i>Head</i>	רָאשׁ rōash		râzshîm		

C. Shorter Paradigms of the Regular Verb.

9	1. PERFECT.	2. INF. (const.)	3. IMPERAT.	4. IMPERF.	5. PART. ACT.	6. PART. PASS.
1. <i>Kal.</i>	לְקַטֵּל* kātēl	לְקַטִּיל* k'ṭōl	לְקַטִּיל* k'ṭōl	לְקַטִּיל* yikṭōl	לְקַטִּיל* kōtēl	לְקַטִּיל* kātēl
2. <i>Niphal.</i>	לְקַטֵּל* niktāl	לְקַטִּיל* hikkātēl	לְקַטִּיל* hikkātēl	לְקַטִּיל* yikātēl	לְקַטִּיל* m'kātēl	לְקַטִּיל* niktāl
3. <i>Piel.</i>	לְקַטִּיל* kittēl	לְקַטִּיל* kātēl	לְקַטִּיל* kātēl	לְקַטִּיל* y'kātēl	לְקַטִּיל* m'kātēl	לְקַטִּיל* m'kūtēl
4. <i>Pual.</i>	לְקַטִּיל* kūtāl	לְקַטִּיל* kūtāl	לְקַטִּיל* hākāl	לְקַטִּיל* y'kūtāl	לְקַטִּיל* māktāl	לְקַטִּיל* m'kūtāl
5. <i>Hiphil.</i>	לְקַטִּיל* hikfīl	לְקַטִּיל* hākāl	לְקַטִּיל* hākāl	לְקַטִּיל* yākāl	לְקַטִּיל* māktāl	לְקַטִּיל* m'kūtāl
6. <i>Hophal.</i>	לְקַטִּיל* hōktāl	לְקַטִּיל* hōktāl	לְקַטִּיל* hōktāl	לְקַטִּיל* yōktāl	לְקַטִּיל* y'kōtāl	לְקַטִּיל* mōktāl
7. <i>Hithpaēl.</i>	לְקַטִּיל* hithkātēl	לְקַטִּיל* hithkātēl	לְקַטִּיל* hithkātēl	לְקַטִּיל* yithkātēl	לְקַטִּיל* mithkātēl	לְקַטִּיל* mithkātēl

D. General Paradigms

(The forms with asterisks)

	KAL (1).	NIPHAL (2).	PIËL (3).	PUAL (4).
1. PERFECT.				
Sing. 1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
2 m.	*קָטַלְתָּךְ	*נִקְטַלְתָּךְ	*קָטַלְתָּךְ	*קָטַלְתָּךְ
f.	קָטַלְתָּה	נִקְטַלְתָּה	קָטַלְתָּה	קָטַלְתָּה
3 m.	*קָטַלְתָּם	*נִקְטַלְתָּם	*קָטַלְתָּם	*קָטַלְתָּם
f.	*קָטַלְתָּה	*נִקְטַלְתָּה	*קָטַלְתָּה	*קָטַלְתָּה
Plur. 1 c.	קָטְלָנוּ	נִקְטְּלָנוּ	קָטְלָנוּ	קָטְלָנוּ
2 m.	קָטְלָתָם	נִקְטְּלָתָם	קָטְלָתָם	קָטְלָתָם
f.	קָטְלָתָנוּ	נִקְטְּלָתָנוּ	קָטְלָתָנוּ	קָטְלָתָנוּ
3 c.	קָטְלָוּ	נִקְטְּלָוּ	קָטְלָוּ	קָטְלָוּ
2. INF. (constr.)	קָטָל	*הָקְטִיל	קָטָל	*קָטָל
INF. (absol.)	קָטָול	*הָקְטָל (נִקְטָל)	קָטָל	*קָטָל
3. IMP. Sing. m.	קָטָל	*הָקְטִיל	קָטָל	
f.	*קָטָלי	*הָקְטָלִי	*קָטָלי	
Plur.	m.	קָטָלוּ	הָקְטָלוּ	קָטָלוּ
f.	*קָטְלָנָה	*הָקְטָלָנָה	*קָטְלָנָה	(none)
4. IMPERF. (FUT.)				
Sing. 1 c.	אָקָטָל	אָקְטִיל	אָקָטָל	אָקָטָל
2 m.	תָּקָטָל	תָּקְטִיל	תָּקָטָל	תָּקָטָל
f.	*תָּקָטָלי	*תָּקְטִילִי	*תָּקָטָלי	*תָּקָטָלי
3 m.	יָקָטָל	*יָקְטִיל	*יָקָטָל	*יָקָטָל
f.	תָּקָטָל	תָּקְטִיל	תָּקָטָל	תָּקָטָל
Plur. 1 c.	גָּקָטָל	גָּקְטִיל	גָּקָטָל	גָּקָטָל
2 m.	תָּקָטָלוּ	תָּקְטִילּוּ	תָּקָטָלוּ	תָּקָטָלוּ
f.	תָּקָטָלָנָה	תָּקְטִילָנָה	תָּקָטָלָנָה	תָּקָטָלָנָה
3 m.	יָקָטָלוּ	*יָקְטִילּוּ	*יָקָטָלוּ	*יָקָטָלוּ
f.	תָּקָטָלָנָה	*תָּקְטִילָנָה	*תָּקָטָלָנָה	*תָּקָטָלָנָה
5. PTCP. act. 6. p.	קָטָול.	*נִקְטָל	*כָּקְטִיל	*כָּקְטִיל

of the Regular Verb.

serve as models for the rest.)

1. PERFECT.	KAL (1).	NIPHAL (2).	PIËL (3).	PUAL (4).
<i>Sing.</i> 1 c.	kātāl'tî	niktāl'tî	kittāl'tî	küttāl'tî
2 { m. f.	kātāl'tā kātält	niktāl'tā niktält	kittāl'tā kittält	küttāl'tā küttält
3 { m. f.	kātāl kāt'lāh	niktāl nikt'lāh	kittēl kitt'lāh	küttāl kütt'lāh
<i>Plur.</i> 1 c.	kātāl'nū	niktāl'nū	kittāl'nū	küttāl'nū
2 { m. f.	k'tältēm' k'tältēn'	niktältēm' niktältēn'	kittältēm' kittältēn'	küttältēm' küttältēn'
3 c.	kāt'lū	nikt'lū	kitt'lū	kütt'lū
2. INF. (constr.)	k'tōl	hikkātēl	kättēl	küttāl
INF. (absol.)	kātōl	{ hikkātōl } { niktōl }	kättōl	küttōl
3. IMP. <i>Sing.</i> m.	k'tōl	hikkātēl	kättēl	
f.	kitlī	hikkāt'lī	kätt'lī	
<i>Plur.</i> m.	kitlū	hikkāt'lū	kätt'lū	(none)
f.	k'tōl'nāh	hikkātēl'nāh	kättēl'nāh	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	ěktōl	ěkkātēl	*kättēl	*küttāl
2 { m. f.	tiktōl tikt'lī	tikkātēl tikkāt'lī	t'kättēl t'kutt'lī	t'küttāl t'kütt'lī
3 { m. f.	yiktōl tiktōl	yikkātēl tikkātēl	y'kättēl t'kättēl	y'küttāl t'küttāl
<i>Plur.</i> 1 c.	niktōl	nikkātēl	n'kättēl	n'küttāl
2 { m. f.	tikt'lū tiktōl'nāh	tikkāt'lū tikkātēl'nāh	t'kätt'lū t'kättēl'nāh	t'kütt'lū t'küttāl'nāh
3 { m. f.	yikt'lū tiktōl'nāh	yikkāt'lū tikkātēl'nāh	y'kätt'lū t'kättēl'nāh	y'kütt'lū t'küttāl'nāh
5. PARTCP.	{ act. kōtēl } { pass. kātūl }	niktāl	m'kättēl	m'küttāl

General Paradigms

1. PERFECT.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
Sing. 1 c.	הִקְטַּלְתִּי	הִקְטַּלְתִּי	הִתְקַטְּלָתִי
2 { m. f.	*הִקְטַּלְתָּ * חִקְטַּלְתָּ	*הִקְטַּלְתָּ * הִקְטַּלְתָּ	*הִתְקַטְּלָתָ * הִתְקַטְּלָתָ
3 { m. f.	*הִקְטַּילָ * הִקְטַּילָה	*הִקְטַּילָ * הִקְטַּילָה	*הִתְקַטְּלָלָ * הִתְקַטְּלָה
Plur. 1 c.	הִקְטַּלְנוּ	הִקְטַּלְנוּ	הִתְקַטְּלָנוּ
2 { m. f.	הִקְטַּלְתֶּם	הִקְטַּלְתֶּם	הִתְקַטְּלָתֶם
3 c.	הִקְטַּלְתֽוּ	הִקְטַּלְתֽוּ	הִתְקַטְּלָתֽוּ
2. INF. (<i>constr.</i>)	*הִקְטַּיל	*הִקְטַּל	*הִתְקַטְּיל
INF. (<i>absol.</i>)	*הִקְטַּיל	הִקְטַּל	
3. IMP. Sing. m. f.	*הִקְטַּל *הִקְטַּילִי	(none)	*הִתְקַטְּל *הִתְקַטְּפִלי
Plur. m. f.	הִקְטַּלְוּ *הִקְטַּלְנָה		הִתְקַטְּלָוּ *הִתְקַטְּלָנָה
4. IMPERF. (FUT.)			
Sing. 1 c.	אִקְטַּיל	אִקְטַּל	אִתְקַטְּל
2 { m. f.	תִּקְטַּיל	תִּקְטַּל	תִּתְקַטְּל
3 { m. f.	*תִּקְטַּילִי	*תִּקְטַּל	*תִּתְקַטְּלִי
Plur. 1 c.	תִּקְטַּילְוּ	תִּקְטַּלְוּ	תִּתְקַטְּלָוּ
2 { m. f.	תִּקְטַּילִוּ	תִּקְטַּלִוּ	תִּתְקַטְּלִוּ
3 { m. f.	תִּקְטַּלְנָה	תִּקְטַּלְנָה	תִּתְקַטְּלָנָה
	יִקְטַּילִוּ	יִקְטַּלִוּ	*יִתְקַטְּלִוּ
	תִּקְטַּלְנָה	*תִּקְטַּלְנָה	*תִּתְקַטְּלָנָה
5. PARTCP.	*מִקְטַּיל	*מִקְטַּל	*מִתְקַטְּל

of the Regular Verb.

1. PERFECT.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
<i>Sing.</i> 1 c.	hiktäl'tî	höktäl'tî	hithkättäl'tî
2 f. m.	hiktäl'tā	höktäl'tā	hithkättäl'tā
3 f. m.	hiktält	höktält	hithkättält
hiktîl	höktäl	hithkättel	
hiktäl'hā	hökt'läh	hithkätt'läh	
<i>Plur.</i> 1 c.	hiktäl'nû	höktäl'nû	hithkättäl'nû
2 f. m.	hiktältêm'	höktältêm'	hithkättältêm'
hiktältën'	höktältën'	hithkättältën'	
hiktîlû	hökt'lû	hithkätt'lû	
2. INF. (<i>constr.</i>)	häktîl	höktäl	hithkättel
INF. (<i>absol.</i>)	häktêl	höktêl	
3. IMP. Sing. m.	häktêl		hithkättel
f.	häktîlî	(none)	hithkätt'lî
<i>Plur.</i> m.	häktîlû		hithkätt'lû
f.	häktêl'nâh		hithkättel'nâh
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	äktîl	öktäl	ëthkättel
2 f. m.	täktîl	töktäl	tithkättel
3 f. m.	täktîlî	tökt'lî	tithkätt'lî
yäktîl	yöktäl	yithkättel	
täktîl	töktäl	tithkättel	
<i>Plur.</i> 1 c.	näktîl	nöktäl	nithkättel
2 f. m.	täktîlû	tökt'lû	tithkätt'lû
f.	täktêl'nâh	töktäl'nâh	tithkättel'nâh
3 f. m.	yäktîlû	yökt'lû	yithkätt'lû
täktêl'nâh	töktäl'nâh	tithkättel'nâh	
5. PARTCP.	mäktîl	möktäl	mithkättel

VERB WITH FIRST GUTTURAL (g¹).

E. Verbal

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
Sing. 1 c.	עָמַדְתִּי	נִעַמְדָּתִי	הַעֲמִידָתִי	הַעֲמִידָתִי
2 { m. f.	עָמַדְתָּ	נִעַמְדָּתָ	הַעֲמִידָתָ	הַעֲמִידָתָ
3 { m. f.	עָמַדְתָּ	נִעַמְדָּתָ	הַעֲמִידָתָ	*הַעֲמִידָתָ
	עָמֵד	*נִעַמְדָּר	*הַעֲמִידָר	*הַעֲמִידָר
Plur. 1 c.	עָמָדָנוּ	נִעַמְדָּנוּ	הַעֲמִידָנוּ	הַעֲמִידָנוּ
2 { m. f.	*עָמַדְתָּם	נִעַמְדָּתָם	הַעֲמִידָתָם	הַעֲמִידָתָם
	*עָמַדְתָּנוּ	נִעַמְדָּתָנוּ	הַעֲמִידָתָנוּ	הַעֲמִידָתָנוּ
3 c.	עָמָדוּ	נִעַמְדוּ	הַעֲמִידָוּ	הַעֲמִידָוּ
2. INF. (constr.)	*עָמֹד	*הַעֲמִיד	*הַעֲמִיד	הַעֲמִיד
INF. (absol.)	עָמֹוד	*נִעַמְוד	*הַעֲמִיד	
3. IMP. Sing. m.	עָמֹד	*הַעֲמִיד	*הַעֲמִיד	
	עָמְדִי	הַעֲמִידִי	הַעֲמִידִי	
Plur. m.	עָמָדוּ	הַעֲמִידָוּ	הַעֲמִידָוּ	
	*עָמְדָנָה	הַעֲמִידָנָה	הַעֲמִידָנָה	(none)
4. IMPERF. (FUT.)				
Sing. 1 c.	*אָעַמֵּד	אָעַמֵּיד	אָעַמֵּיד	אָעַמֵּד
2 { m. f.	תָּעַמֵּד	תָּעַמֵּיד	תָּעַמֵּיד	תָּעַמֵּד
	*תָּעַמְדִי	תָּעַמְדִי	תָּעַמְדִי	*תָּעַמְדִי
3 { m. f.	*יָעַמֵּד	*יָעַמֵּיד	*יָעַמֵּיד	*יָעַמֵּד
	תָּעַמֵּד	תָּעַמֵּיד	תָּעַמֵּיד	תָּעַמֵּד
Plur. 1 c.	גַּעַמְדָּר	גַּעַמְדָּר	גַּעַמְדָּר	גַּעַמְדָּר
2 { m. f.	תָּעַמְדָּר	תָּעַמְדָּר	תָּעַמְדָּר	תָּעַמְדָּר
	תָּעַמְדָּנָה	תָּעַמְדָּנָה	תָּעַמְדָּנָה	תָּעַמְדָּנָה
3 { m. f.	*יָעַמְדָּר	*יָעַמְדָּר	*יָעַמְדָּר	*יָעַמְדָּר
	תָּעַמְדָּנָה	תָּעַמְדָּנָה	תָּעַמְדָּנָה	תָּעַמְדָּנָה

PAP TCP. act. עָמֹוד pass. עָמֵד

*נִעַמְיד

*מִעַמְיד

*מְעַמְּד

Paradigms.

VERB WITH SECOND GUTTURAL (*y²*)

KAL.	NIPHAL.	PIËL.	PUAL.	HITHPAËL.
שְׁחַטֵּתִי	נְשַׁחֲטָתִי	בְּרַכְתִּי	בְּרַכְתִּי	הַתְּבִרְכָּתִי
שְׁחַטֵּתִת	נְשַׁחֲטָתִת	בְּרַכְתִּת	בְּרַכְתִּת	הַתְּבִרְכָּתִת
שְׁחַטֵּתִתִּת	נְשַׁחֲטָתִתִּת	בְּרַכְתִּתִּת	בְּרַכְתִּתִּת	הַתְּבִרְכָּתִתִּת
שְׁחַטֶּת	נְשַׁחֲטָת	*בְּרַךְ	*בְּרַךְ	*הַתְּבִרְךָ
שְׁחַטָּה	נְשַׁחֲטָה*	בְּרַכָּה	בְּרַכָּה	הַתְּבִרְכָּה
שְׁחַטָּנוּ	נְשַׁחֲטָנוּ	בְּרַכָּנוּ	בְּרַכָּנוּ	הַתְּבִרְכָּנוּ
שְׁחַטָּתָם	נְשַׁחֲטָתָם	בְּרַכָּתָם	בְּרַכָּתָם	הַתְּבִרְכָּתָם
שְׁחַטָּתוּ	נְשַׁחֲטָתוּ	בְּרַכָּתָנוּ	בְּרַכָּתָנוּ	הַתְּבִרְכָּתָנוּ
שְׁחַטָּתוֹ	נְשַׁחֲטָתוֹ*	בְּרַכָּיו	בְּרַכָּיו	הַתְּבִרְכָּיו
שְׁחַטֶּת	הַשְׁחַטָּת	*בְּרַךְ	*בְּרַךְ	*הַתְּבִרְךָ
שְׁחוֹת	נְשַׁחֲוָת	*בְּרוֹךְ		
שְׁחַט*	הַשְׁחַט	*בְּרַךְ		הַתְּבִרְךָ
שְׁחַטִּי*	הַשְׁחַטִּי*	*בְּרַכִּי		הַתְּבִרְכִּי
שְׁחַטָּו	הַשְׁחַטָּו	בְּרַכָּיו		הַתְּבִרְכָּיו
שְׁחַטָּנוֹ	הַשְׁחַטָּנוֹ	בְּרַכָּנָה		הַתְּבִרְכָּנָה
אֲשַׁחַט	אֲשַׁחַט	אֲבַרְךָ	אֲבַרְךָ	אֲתִבְרָךָ
תְּשַׁחַט	תְּשַׁחַט	תְּבַרְךָ	תְּבַרְךָ	תְּתִבְרָךָ
*תְּשַׁחַט	*תְּשַׁחַט*	תְּבַרְכִּי	תְּבַרְכִּי	תְּתִבְרְכִּי
*יְשַׁחַט	יְשַׁחַט	*יְבַרְךָ	*יְבַרְךָ	*יְתִבְרָךָ
תְּשַׁחַט	תְּשַׁחַט	תְּבַרְךָ	תְּבַרְךָ	תְּתִבְרָךָ
נְשַׁחַט	נְשַׁחַט	נְבַרְךָ	נְבַרְךָ	נְתִבְרָךָ
תְּשַׁחַטוּ	תְּשַׁחַטוּ	תְּבַרְכָּנוּ	תְּבַרְכָּנוּ	תְּתִבְרָכָנוּ
תְּשַׁחַטָּנוֹ	תְּשַׁחַטָּנוֹ	תְּבַרְכָּנָה	תְּבַרְכָּנָה	תְּתִבְרָכָנָה
יְשַׁחַטוּ	יְשַׁחַטוּ	יְבַרְכָּנוּ	יְבַרְכָּנוּ	יְתִבְרָכָנוּ
תְּשַׁחַטָּנוֹ	תְּשַׁחַטָּנוֹ	תְּבַרְכָּנָה	תְּבַרְכָּנָה	תְּתִבְרָכָנָה
שְׁחוֹט p. שְׁחַט	נְשַׁחַט	*מְבַרְךָ	*מְבַרְךָ	*מְתִבְרָךָ

VERB WITH THIRD GUTTURAL (g³).

Verbal

	KAL.	NIPHAL.	PIËL.
1. PERFECT.			
Sing. 1 c.	שָׁלַחֲתִי	גְּשָׁלַחֲתִי	שָׁלַחֲתִי
2 { m.	שָׁלַחַת	גְּשָׁלַחַת	שָׁלַחַת
{ f.	*שָׁלַחַת	*גְּשָׁלַחַת	*שָׁלַחַת
3 { m.	שָׁלַח	גְּשָׁלַח	שָׁלַח
{ f.	שָׁלַחָה	גְּשָׁלַחָה	שָׁלַחָה
Plur. 1 c.	שָׁלַחֲנוּ	גְּשָׁלַחֲנוּ	שָׁלַחֲנוּ
2 { m.	שָׁלַחַתֶּם	גְּשָׁלַחַתֶּם	שָׁלַחַתֶּם
{ f.	שָׁלַחַתּוּ	גְּשָׁלַחַתּוּ	שָׁלַחַתּוּ
3 c.	שָׁלַחוּ	גְּשָׁלַחוּ	שָׁלַחוּ
2. INF. (constr.)	*שָׁלַח	*הַשָּׁלַח	*שָׁלַח
INF. (absol.)	*שָׁלַחַת	*גְּשָׁלַחַת	*שָׁלַחַת
3. IMP. Sing. m.	*שָׁלַח	*הַשָּׁלַח	*שָׁלַח
f.	שָׁלַחֵי	הַשָּׁלַחֵי	שָׁלַחֵי
Plur. m.	שָׁלַחוּ	הַשָּׁלַחוּ	שָׁלַחוּ
f.	*שָׁלַחַנָּה	הַשָּׁלַחַנָּה	שָׁלַחַנָּה
4. IMPERF. (FUT.)			
Sing. 1 c.	אָשָׁלַח	אָשָׁלַח	אָשָׁלַח
2 { m.	תָּשָׁלַח	תָּשָׁלַח	תָּשָׁלַח
{ f.	תָּשָׁלַחֵי	תָּשָׁלַחֵי	תָּשָׁלַחֵי
3 { m.	*יָשָׁלַח	*יָשָׁלַח	*יָשָׁלַח
{ f.	תָּשָׁלַח	תָּשָׁלַח	תָּשָׁלַח
Plur. 1 c.	גְּשָׁלַח	גְּשָׁלַח	גְּשָׁלַח
2 { m.	תָּשָׁלַחוּ	תָּשָׁלַחוּ	תָּשָׁלַחוּ
{ f.	*תָּשָׁלַחַנָּה	תָּשָׁלַחַנָּה	תָּשָׁלַחַנָּה
3 { m.	יָשָׁלַחוּ	יָשָׁלַחוּ	יָשָׁלַחוּ
{ f.	*תָּשָׁלַחַנָּה	*תָּשָׁלַחַנָּה	*תָּשָׁלַחַנָּה
PARTCP. act. *שָׁלַחוֹ pass. *שָׁלַחַת	גְּשָׁלַח	גְּשָׁלַח	*מְשָׁלַיחַ

Paradigms.

VERB WITH THIRD GUTTURAL (*g³*).

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
שָׁלַחֲתִי	הַשְׁלַחֲתִי	הַשְׁלַחֲתִי	הַשְׁתַּלְחוּתִי
שָׁלַחֲתָתִי	הַשְׁלַחֲתָתִי	הַשְׁלַחֲתָתִי	הַשְׁתַּלְחוֹתִתִּי
*שָׁלַחֲתִיתִי	*הַשְׁלַחֲתִיתִי	*הַשְׁלַחֲתִיתִי	*הַשְׁתַּלְחוֹתִיתִי
שָׁלַחְתִּי	*הַשְׁלִיחִתִּי	הַשְׁלִיחִתִּי	*הַשְׁתַּלְחוֹתִי
שָׁלַחְתָּה	הַשְׁלִיחָה	הַשְׁלִיחָה	הַשְׁתַּלְחוֹה
שָׁלַחְנוּ	הַשְׁלִיחֲנוּ	הַשְׁלִיחֲנוּ	הַשְׁתַּלְחוֹנִי
שָׁלַחְתֶּם	הַשְׁלִיחֲתֶם	הַשְׁלִיחֲתֶם	הַשְׁתַּלְחוֹתֶם
שָׁלַחְתֶּנוּ	הַשְׁלִיחֲתֶנוּ	הַשְׁלִיחֲתֶנוּ	הַשְׁתַּלְחוֹתֶנוּ
שָׁלַחוּ	הַשְׁלִיחֲוּ	הַשְׁלִיחֲוּ	הַשְׁתַּלְחוֹו
שָׁלֵחַ	*הַשְׁלִיחַ *הַשְׁלִיחַ	הַשְׁלֵחַ	*הַשְׁתַּלְחוֹ
(none)	הַשְׁלַחַ הַשְׁלִיחַ הַשְׁלִיחָה הַשְׁלִיחָנָה	(none)	*הַשְׁתַּלְחוֹ הַשְׁתַּלְחוֹ הַשְׁתַּלְחוֹ *הַשְׁתַּלְחוֹנָה
אָשָׁלַח	אָשְׁלִיחַ	אָשְׁלַח	אָשְׁתַּלְחוֹ
תְּשָׁלַח	תְּשִׁלְיחַ	תְּשִׁלְחַ	תְּשִׁתְלַחְתִּי
תְּשִׁלְחוֹ	תְּשִׁלְיחַ	תְּשִׁלְחַ	תְּשִׁתְלַחְתִּי
יְשָׁלַח	יְשִׁלְיחַ	יְשִׁלְחַ	יְשִׁתְלַחְתִּי
תְּשִׁלְחָה	תְּשִׁלְיחָה	תְּשִׁלְחָה	תְּשִׁתְלַחְתָּה
גְּשָׁלַח	גְּשִׁלְיחַ	גְּשִׁלְחַ	גְּשִׁתְלַחְתָּה
תְּשִׁלְחוֹ	תְּשִׁלְיחַ	תְּשִׁלְחַ	תְּשִׁתְלַחְתִּוּ
תְּשִׁלְחָנָה	תְּשִׁלְיחָנָה	תְּשִׁלְחָנָה	תְּשִׁתְלַחְנָה
יְשָׁלַחוֹ	יְשִׁלְיחַ	יְשִׁלְחַ	יְשִׁתְלַחְתִּוּ
תְּשִׁלְחָנָה	*תְּשִׁלְיחָנָה	תְּשִׁלְחָנָה	*תְּשִׁתְלַחְנָה
כְּשָׁלַח	*כְּשִׁלְיחַ	כְּשִׁלְחַ	*מְשִׁתְלַחְתִּם

VERB DOUBLE AYIN, *עַיִן* (d).

Verbal

	KAL.	NIPHAL.	
1. PERFECT.			
Sing. 1 c.	סְבֹותִי	גָּסְבֹוִתִי	
2 { m. f.	*סְבֹותָר סְבֹותָת	*גָּסְבֹוָתָר גָּסְבֹוָתָת	
3 { m. f.	סְבָבָר *סְבָבָה	*גָּסְבָבָר *גָּסְבָבָה	
Plur. 1 c.	סְבֹונָה	גָּסְבֹוֹנוֹה	
2 { m. f.	סְבֹותָם סְבֹותָן	*גָּסְבֹוָתָם *גָּסְבֹוָתָן	
3 c.	סְבָבָוָה	גָּסְבָבָוָה	
2. INF. (<i>constr.</i>)	*סְבָבָר	*הָסְבָבָר	
INF. (<i>absol.</i>)	סְבָבָוָה	*הָסְבָבָוָה	
3. IMP. Sing. m.	*סְבָבָר	*הָסְבָבָר	
f.	*סְבָבָי	*הָסְבָבָי	
Plur. m.	סְבָבָוָה	הָסְבָבָוָה	
f.	*סְבָבָינָה	*הָסְבָבָינָה	
4. IMPERF. (FUT.)			
Sing. 1 c.	אָסֵב	אָסֵב	אָסֵב
2 { m. f.	תָּסֵב	תָּסֵב	תָּסֵב
3 { m. f.	*תָּסֵבִי יִסֵּב	*תָּסֵבִי *יִסֵּב	*תָּסֵבִי יִסֵּב
Plur. 1 c.	נָסֵב	נָסֵב	נָסֵב
2 { m. f.	תָּסֵבָוָה תָּסֵבָנָה	תָּסֵבָוָה תָּסֵבָנָה	תָּסֵבָוָה *תָּסֵבָנָה
3 { m. f.	יִסֵּבָוָה *תָּסֵבָנָה	יִסֵּבָוָה תָּסֵבָנָה	יִסֵּבָוָה *תָּסֵבָנָה
PARTCP. act. סְבָבָבָוָה pass. סְבָבָבָוָה		*גָּסְבָבָוָה	

Paradigms.

VERB DOUBLE AYIN, עַ (d).

HIPHIL.	HOPHAL.	POËL.	POAL.
הָסְבֹּתִי	הוֹסְבֹּתִי	סֹבֶּבֶתִי	סֹבֶּבֶתִי
*הָסְבֹּותִ	*הוֹסְבֹּותִ	סֹבֶּבֶתִ	סֹבֶּבֶתִ
הָסְבֹּותָ	הוֹסְבֹּותָ	סֹבֶּבֶתִ	סֹבֶּבֶתִ
*הָסְבָּ	*הוֹסְבָּ	*סֹבֶּבֶתִ	*סֹבֶּבֶתִ
*הָסְבָּה	*הוֹסְבָּה	סֹבֶּבֶתִ	סֹבֶּבֶתִ
הָסְבָּנוּ	הוֹסְבָּנוּ	סֹבֶּבֶתִ	סֹבֶּבֶתִ
הָסְבֹּותָם	הוֹסְבֹּותָם	סֹבֶּבֶתִם	סֹבֶּבֶתִם
הָסְבֹּותָן	הוֹסְבֹּותָן	סֹבֶּבֶתִן	סֹבֶּבֶתִן
הָסְבָּוי	הוֹסְבָּוי	סֹבֶּבֶתִי	סֹבֶּבֶתִי
*הָסְבָּ			
הָסְבָּ	*הוֹסְבָּ	סֹבֶּבֶתִ	סֹבֶּבֶתִ
*הָסְבָּ		סֹבֶּבֶתִ	
*הָסְבָּי	(none)	סֹבֶּבֶתִ	(none)
הָסְבָּו		סֹבֶּבֶתִ	
*הָסְבָּנִה		סֹבֶּבֶתִ	
אָסֵב	אוֹסֵב	אָסֹבֶבֶתִ	אָסֹבֶבֶתִ
תָּסֵב	תוֹסֵב	תָּסֹבֶבֶתִ	תָּסֹבֶבֶתִ
*תָּסֵבִי	*תוֹסֵבִי	תָּסֹבֶבֶתִ	תָּסֹבֶבֶתִ
(יִסֵּב)	(יִסֵּב)	יִסֹּבֶבֶתִ	יִסֹּבֶבֶתִ
תָּסֵבָ	תוֹסֵבָ	תָּסֹבֶבֶתִ	תָּסֹבֶבֶתִ
נָסֵב	נוֹסֵבָ	נָסֹבֶבֶתִ	נָסֹבֶבֶתִ
תָּסֵבָו	תוֹסֵבָו	תָּסֹבֶבֶתִוִ	תָּסֹבֶבֶתִוִ
תָּסֵבָנִה	תוֹסֵבָנִה	תָּסֹבֶבֶתִנִהִ	תָּסֹבֶבֶתִנִהִ
יִסֵּבָו	יוֹסֵבָו	יִסֹּבֶבֶתִוִ	יִסֹּבֶבֶתִוִ
*תָּסֵבָנִה	*תוֹסֵבָנִה	תָּסֹבֶבֶתִנִהִ	תָּסֹבֶבֶתִנִהִ
*מָסֵבָ	*מוֹסֵבָ	מָסֹבֶבֶתִ	מָסֹבֶבֶתִ

VERB PE NUN, פָּנָ (n).

Verbal

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
Sing. 1 c.		גַּפְשֵׁתִי	הַגְּפִשְׁתִּי	הַגְּפִשְׁתִּי
2 { m. f.		גַּפְשָׁת	הַגְּפִשָּׁת	הַגְּפִשָּׁת
3 { m. f.	גַּפְשָׁ	גַּפְשָׁת	הַגְּפִשָּׁת	הַגְּפִשָּׁת*
	(regular)		הַגְּפִישִׁ	הַגְּפִישִׁ*
Plur. 1 c.		גַּפְשָׁנוּ	הַגְּפִשָּׁנוּ	הַגְּפִשָּׁנוּ
2 { m. f.		גַּפְשָׁתֶם	הַגְּפִשָּׁתֶם	הַגְּפִשָּׁתֶם
		גַּפְשָׁתָנוּ	הַגְּפִשָּׁתָנוּ	הַגְּפִשָּׁתָנוּ
3 c.		גַּפְשָׁו	הַגְּפִישָׁו	הַגְּפִשָּׁו
2. INF. (constr.)	גַּפְשָׁת*	הַגְּפִשָּׁת	הַגְּיִשִׁ*	הַגְּשִׁ*
INF. (absol.)	גַּפְשָׁ	הַגְּפִשָּׁ	הַגְּיִשִׁ*	
3. IMP. Sing. m.	גַּשָּׁ	הַגְּפִשָּׁ	הַגְּשִׁ*	
f.	גַּשִּׁ	הַגְּפִשִּׁ	הַגְּיִשִּׁ	
Plur.	m.	גַּשָּׁו	הַגְּפִשָּׁו	(none)
	f.	גַּשָּׁנה	הַגְּפִשָּׁנה	
4. IMPERF. (FUT.)				
Sing. 1 c.	אֲגַשׁ		אֲגִישׁ	אֲגַשׁ
2 { m. f.	תְּגַשֵּׁ		תְּגִישׁ	תְּגַשֵּׁ
	תְּגִשִּׁ		תְּגִישִׁ	תְּגִשִּׁ
3 { m. f.	יְגַשׁ*	יְגִישׁ	יְגִישׁ*	יְגַשׁ*
	תְּגַשֵּׁ		תְּגִישׁ	תְּגַשֵּׁ
Plur. 1 c.	גַּשָּׁ		גַּשִּׁ	גַּשָּׁ
2 { m. f.	תְּגִשָּׁו		תְּגִישָׁו	תְּגִשָּׁו
	תְּגִשָּׁנה		תְּגִשָּׁנה	תְּגִשָּׁנה
3 { m. f.	יְגַשׁוּ		יְגִישׁוּ	יְגַשׁוּ
	תְּגִשָּׁנה		תְּגִשָּׁנה	תְּגִשָּׁנה
PARTCP. act. pass.	גַּמְגִישׁ	*גַּשָּׁ	*מְגִישׁ	*מְגַשָּׁ

Paradigms.

VERB PE ALEPH, פָא (a¹).

KAL.

NIPHAL.

HIPHIL.

HOPHAL.

אָכֵל

*נְאָכֵל

הָאָכֵל

*הָאָכֵל

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

*אָכֵל אָכֹל	הָאָכֵל הָאָכֵל	הָאָכֵל הָאָכֵל	הָאָכֵל
*אָכֵל אָכְלִי אָכַלְוָי אָכְלָנָה	הָאָכֵל ETC.	הָאָכֵל ETC.	(none)
*אָכֵל תָאָכֵל תָאָכְלִי יָאָכֵל תָאָכֵל נָאָכֵל תָאָכְלִי תָאָכְלָנָה יָאָכְלִי תָאָכְלָנָה	*יָאָכֵל ETC.	*יָאָכֵל ETC.	*יָאָכֵל ETC.
act. אָכֹל. pass. אָכֵל	נְאָכֵל	מְאָכֵל	מְאָכֵל

VERB PE YOD, פֵי, orig. פּו (y).

Verbal

1. PERFECT.	KAL.	NIPHAL.
Sing. 1 c.		נוֹשַׁבְתִּי
2 { m. f.		נוֹשַׁבָּת
3 { m. f.	יִשְׁבָּה (regular)	נוֹשַׁבָּת נוֹשַׁבְתִּי
Plur. 1 c.		נוֹשְׁבָּה
2 { m. f.		נוֹשְׁבָּנָנוּ
3 c.		נוֹשְׁבָּתָם נוֹשְׁבָּתָן נוֹשְׁבָּנוּ
2. INF. (constr.)	יִסְדּוּ, *שָׁבַת	*הַיִשְׁבָּב
INF. (absol.)	יִשְׁׁבָּב	
3. IMP. Sing. m.	*יִשְׁבָּב	*הַרְשִׁיבָּב
f.	שָׁבֵי	הַרְשִׁיבֵי
Plur.	שָׁבּוּ	הַרְשִׁיבּוּ
f.	שָׁבָנָה	הַרְשִׁיבָנָה
4. IMPERF. (FUT.)		
Sing. 1 c.	אִישָׁב	*אִישְׁבָּב
2 { m. f.	תִּשְׁבָּב	תִּשְׁבָּבָב
3 { m. f.	תִּשְׁבֵּבִי *יִשְׁבָּב	תִּשְׁבֵּבִי *יִוְשִׁיבָּב
Plur. 1 c.	גִּישָׁב	גִּישְׁבָּב
2 { m. f.	תִּשְׁבּוּ	תִּשְׁבּוּבָב
3 { m. f.	תִּשְׁבָנָה יִשְׁבֵּבִי תִּשְׁבָנָה	תִּשְׁבָנָה יִשְׁבָנָה תִּשְׁבָנָה
PARTCP. act.	יִשְׁבָּב	*נוֹשְׁבָּב
	pass.	

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Paradigms.

VERB properly PE YOD, פִּי (y).

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
הוֹשַׁבְתִּי	הוֹשַׁבְתִּי		הִיטַּבְתִּי
הוֹשַׁבָּת	הוֹשַׁבָּת		הִטַּבָּת
הוֹשַׁבָּת	הוֹשַׁבָּת		הִטַּבָּת
*הוֹשֵׁב	*הוֹשֵׁב	יטָב	*הִטְבִּיב
הוֹשֵׁבָה	הוֹשֵׁבָה	(regular)	הִטְבִּיה
הוֹשֵׁבָנו	הוֹשֵׁבָנו		הִטְבָּנו
הוֹשֵׁבָתֶם	הוֹשֵׁבָתֶם		הִטְבָּתֶם
הוֹשֵׁבָתוּ	הוֹשֵׁבָתוּ		הִטְבָּתוּ
הוֹשֵׁבָבוּ	הוֹשֵׁבָבוּ		הִטְבָּבוּ
*הוֹשֵׁב	*הוֹשֵׁב	יטָב	*הִטְבִּיב
*הוֹשֵׁב, הוֹשֵׁב		יטָבָו	*הִטְבִּיב
*הוֹשֵׁב		יטָב	*הִטְבִּיב
הוֹשֵׁבִי		יטָבִי	הִטְבִּיבִי
הוֹשֵׁבָיו		יטָבָו	הִטְבִּיבָו
הוֹשֵׁבָנה		יטָבָנָה	הִטְבָּנָה
אוֹשִׁיב	אוֹשִׁיב	אִיטָב	אִיטְבִּיב
תוֹשִׁיב	תוֹשִׁיב	תִּיטָב	תִּיטְבִּיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תִּיטְבִּיבִי	תִּיטְבִּיבִי
*יוֹשִׁיב	*יוֹשִׁיב	*יִיטָב	*יִיטְבִּיב
תוֹשִׁיב	תוֹשִׁיב	תִּיטָב	תִּיטְבִּיב
נוֹשִׁיב	נוֹשִׁיב	גִּיטָב	גִּיטְבִּיב
תוֹשִׁיבָוּ	תוֹשִׁיבָוּ	תִּיטְבָוּ	תִּיטְבִּיבָו
תוֹשִׁבָּנָה	תוֹשִׁבָּנָה	תִּיטְבָּנָה	תִּיטְבָּנָה
יוֹשִׁיבוּ	יוֹשִׁבוּ	יִטָבָוּ	יִטְבִּיבָוּ
תוֹשִׁבָּנָה	תוֹשִׁבָּנָה	תִּיטְבָּנָה	תִּיטְבָּנָה
*נוֹשִׁיבָוּ		a. יִטָבָוּ p. יִטָבָ .	מִיטְבִּיב

VERB AYIN VAV, עָוָן (v).

Verbal

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
1. PERFECT.				
<i>Sing.</i> 1 c.	קָמַתִּי	נִקְרָמָתִי	הִקְרָמָתִי	הִקְרָמָתִי
2 f.	*קָמַתְּךָ	*נִקְרָמָתְּךָ	*הִקְרָמָתְּךָ	הִקְרָמָתְּךָ
3 f.	קָמַתְּךָ	נִקְרָמָתְּךָ	הִקְרָמָתְּךָ	הִקְרָמָתְּךָ
3 m.	*קָםְךָ	*נִקְרָםְךָ	*הִקְרָםְךָ	*הִקְרָםְךָ
	*קָמָה	*נִקְרָמָה	*הִקְרָמָה	הִקְרָמָה
<i>Plur.</i> 1 c.	קָמָנוּ	נִקְרָמָנוּ	הִקְרָמָנוּ	הִקְרָמָנוּ
2 f.	קָמָתָם	נִקְרָמָתָם	הִקְרָמָתָם	הִקְרָמָתָם
3 f.	קָמָתָנוּ	נִקְרָמָתָנוּ	הִקְרָמָתָנוּ	הִקְרָמָתָנוּ
3 c.	קָמוּ	נִקְרָמוּ	הִקְרָמוּ	הִקְרָמוּ
2. INF. (constr.)	*קֹם	הַקּוֹם*	*הַקִּים	*הַקִּים
INF. (absol.)	*קֹם	הַקִּים	*הַקִּים, הַקְּם	
3. IMP. Sing. m.	*קֹם	הַקּוֹם*	*הַקִּם	
f.	*קָמֵי	*הַקָּמֵי	*הַקִּמי	
<i>Plur.</i> m.	קָמוּ	הַקָּמוּ	הַקִּמוּ	(none)
f.	*קָמְנָה	הַקָּמְנָה	הַקִּמְנָה	
4. IMPERF. (FUT.)				
<i>Sing.</i> 1 c.	אָקוּם	אָקוּם	אָקִים	אָקִים
2 f.	תָּקוּם	תָּקוּם	תָּקִים	תָּקִים
f.	*תָּקוּמִי	*תָּקוּמִי	*תָּקִימִי	*תָּקִימִי
3 m.	*יָקוּם	*יָקוּם	*יָקִים	*יָקִים
f.	תָּקוּם	תָּקוּם	תָּקִים	תָּקִים
<i>Plur.</i> 1 c.	נָקוּם	נָקוּם	נָקִים	נָקִים
2 f.	תָּקוּמִי	תָּקוּמִי	תָּקִימִוּ	תָּקִימִוּ
f.	*תָּקוּמְנָה	*תָּקוּמְנָה	*תָּקִמְנָה	*תָּקִמְנָה
3 m.	יָקוּם	יָקוּם	יָקִים	יָקִים
f.	*תָּקוּמְנָה	*תָּקוּמְנָה	*תָּקִמְנָה	*תָּקִמְנָה
PARTCP. act. קָם	*קֹם	נִקּוּם*	*מִקְּם	*מִקְּם
	pass.			

Paradigms.

VERB AYIN YOD, עַיְ (v).

PILEL.	PULAL.	KAL.	NIPHAL.
קָומֵתִי	קָומֵתִי	בָּנָתִי	גָּבוֹנוֹתִי
קָומֵתֶת	קָומֵתֶת	*בָּנָתֶת	גָּבוֹנוֹתֶת
קָומֵתִת	קָומֵתִת	בָּנָתִת	גָּבוֹנוֹתִת
*קָומִם	קָומִם	*בָּנוּ	*גָּבוֹן
קָומִיה	קָומִיה	*בָּנָה	גָּבוֹנָה
קָומִינוֹ	קָומִינוֹ	בָּנָנוֹ	גָּבוֹנוֹנוֹ
קָומִתָּם	קָומִתָּם	בָּנָתָם	גָּבוֹנוֹתָם
קָומִתָּתוֹ	קָומִתָּתוֹ	בָּנָתָתוֹ	גָּבוֹנוֹתָתוֹ
קָומִמוֹ	קָומִמוֹ	בָּנָנוֹ	גָּבוֹנוֹ
קָוִים	קָוִים	*בָּין	הָבֹון
		*בָּנוּ	הָבֹון
קָוִים		*בָּין	הָבֹון
קָוִמִּי	(none)	בָּינִי	הָקוּם as
קָוִמִּיוֹ		בָּינִי	
קָוִמִּינָה		—	
אֲקָוִים	אֲקָוִים	אֲבִין	
תָּקוּם	תָּקוּם	תָּבִין	
תָּקוּמִי	תָּקוּמִי	תָּבִיןִי	יָבֹון
יָקָוִים	יָקָוִם	*יָבִין	יָקּוּם as
תָּקוּם	תָּקוּם	תָּבִין	
גָּנוּקָוִם	גָּנוּקָוִם	גָּנוּבִין	
תָּקוּמִיוֹ	תָּקוּמִיוֹ	תָּבִינִיוֹ	
תָּקוּמִינָה	תָּקוּמִינָה	תָּבִינִינָה	
יָקָוִמָּוֹ	יָקָוִמָּוֹ	יָבִינִי	
תָּקוּמִמָּנָה	תָּקוּמִמָּנָה	*תָּבִינִינָה	
כָּקוּם	כָּקוּם	*בָּנוּ pass. *בָּנוּ	גָּבוֹן

VERB LAMED ALEPH, לְאָ (a³).

Verbal

	KAL.	NIPHAL.	PIËL.
1. PERFECT.			
Sing. 1 c.	מִצָּאתִי	גַּמִּצָּאתִי	מִצָּאתִי
2 { m.	מִצָּאתָ	*גַּמִּצָּאתָ	*מִצָּאתָ
{ f.	מִצָּאתָת	גַּמִּצָּאתָת	מִצָּאתָת
3 { m.	מִצָּא*	*גַּמִּצָּא	מִצָּא
{ f.	מִצָּאָה	גַּמִּצָּאָה	מִצָּאָה
Plur. 1 c.	מִצָּאנוּ	גַּמִּצָּאנוּ	מִצָּאנוּ
2 { m.	מִצָּאתָם	גַּמִּצָּאתָם	מִצָּאתָם
{ f.	מִצָּאתָן	גַּמִּצָּאתָן	מִצָּאתָן
3 c.	מִצָּאוֹ	גַּמִּצָּאוֹ	מִצָּאוֹ
2. INF. (<i>constr.</i>)	מִצָּא	הַמִּצָּא	מִצָּא
INF. (<i>absol.</i>)	מִצָּאוֹ	גַּמִּצָּא	מִצָּא
3. IMP. Sing. m.	מִצָּא*	הַמִּצָּא	מִצָּא
f.	מִצָּאי*	הַמִּצָּאי	מִצָּאי
Plur. m.	מִצָּאוֹ	הַמִּצָּאוֹ	מִצָּאוֹ
f.	מִצָּאנָה*	*הַמִּצָּאנָה	*מִצָּאנָה*
4. IMPERF. (FUT.)			
Sing. 1 c.	אָמֵצָא	אָפְצָא	אָמֵצָא
2 { m.	תָּמְצָא	תָּפְצָא	תָּמְצָא
{ f.	תָּמְצָאי	תָּפְצָאי	תָּמְצָאי
3 { m.	יָמְצָא*	*יָפְצָא	יָמְצָא
{ f.	תָּמְצָא	תָּפְצָא	תָּמְצָא
Plur. 1 c.	נִמְצָא	גַּנִּמְצָא	נִמְצָא
2 { m.	תִּמְצָאוֹ	תִּפְצָאוֹ	תִּמְצָאוֹ
{ f.	תִּמְצָאנָה	תִּפְצָאנָה	תִּמְצָאנָה
3 { m.	יִמְצָאוֹ	*יִפְצָאוֹ	יִמְצָאוֹ
{ f.	*תִּמְצָאנָה	*תִּפְצָאנָה	*תִּמְצָאנָה
PARTCP. act. pass.	מִצָּאוֹ	גַּמִּצָּא	מִמְּצָא

Paradigms.

VERB LAMED ALEPH, לֹא (a³).

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
מִצְאָתִי	הַמִּצְאָתִי	הַמִּצְאָתִי	הַתִּמְצָאתִי
*מִצְאָת	*הַמִּצְאָת	*הַמִּצְאָת	*הַתִּמְצָאת
מִצְאָת	הַמִּצְאָת	הַמִּצְאָת	הַתִּמְצָאת
*מֵצָא	הַמִּצְיאָה	*הַמִּצְאָה	הַתִּמְצָאת
מִצְאָה	הַמִּצְיאָה	הַמִּצְאָה	הַתִּמְצָאת
מִצְאָנוּ	הַמִּצְיאָנוּ	הַמִּצְיאָנוּ	הַתִּמְצָיאָנוּ
מִצְאָתֶם	הַמִּצְיאָתֶם	הַמִּצְיאָתֶם	הַתִּמְצָיאָתֶם
מִצְאָתָנוּ	הַמִּצְיאָתָנוּ	הַמִּצְיאָתָנוּ	הַתִּמְצָיאָתָנוּ
מִצְאוֹ	הַמִּצְיאֹן	הַמִּצְאֹן	הַתִּמְצָיאֹן
מֵצָא	הַמִּצְיאָה	הַמִּצְאָה	הַתִּמְצָיאָה
(none)	הַמִּצְיאָה	(none)	הַתִּמְצָיאָה
	הַמִּצְיאָיִ		הַתִּמְצָאיִ
	הַמִּצְיאָוִ		הַתִּמְצָיאָוִ
	*הַמִּצְיאָנָה		*הַתִּמְצָיאָנָה
אָמֵץ	אָמֵץ	אָמֵץ	אָתְמֵץ
תָּמַצֵּא	תָּמַצֵּא	תָּמַצֵּא	תָּתִמְצֵא
תִּתְמַצֵּאִי	תִּתְמַצֵּאִי	תִּתְמַצֵּאִי	תִּתְמַצֵּאיִ
יָמַצָּא	יָמַצָּא	יָמַצָּא	יָתְמַצָּא
תָּמַצֵּא	תָּמַצֵּא	תָּמַצֵּא	תָּתִמְצֵא
נָמַצָּא	נָמַצָּא	נָמַצָּא	נָתְמַצָּא
תִּתְמַצֵּאוֹ	תִּתְמַצֵּאוֹ	תִּתְמַצֵּאוֹ	תִּתְמַצֵּאוֹן
תִּתְמַצֵּאנָה	תִּתְמַצֵּאנָה	תִּתְמַצֵּאנָה	תִּתְמַצֵּאנָה
יָמַצָּאוֹ	יָמַצָּאוֹ	יָמַצָּאוֹ	יָתְמַצָּאוֹ
*תִּתְמַצֵּאנָה	*תִּתְמַצֵּאנָה	*תִּתְמַצֵּאנָה	*תִּתְמַצֵּאנָה
מִתְמַצֵּא	מִתְמַצֵּא	מִתְמַצֵּא	מִתְמַצֵּא

VERB LAMED HE, *לה* (h).

Verbal

	KAL.	NIPHAL.	PIËL.
1. PERFECT.			
Sing. 1 c.	גָּלַתִּי	גָּנְלִיתִי	גָּלַתִּי
2 { m.	*גָּלַתִּת	*גָּנְלִיתִת	*גָּלַתִּת
{ f.	גָּלִית	גָּנְלִית	גָּלִית
3 { m.	גָּלַה	גָּנְלֵה	*גָּלֵה
{ f.	*גָּלַתָּה	*גָּנְלַתָּה	*גָּלַתָּה
Plur. 1 c.	גָּלִינוּ	גָּנְלִינוּ	גָּלִינוּ
2 { m.	גָּלִיתֶם	גָּנְלִיתֶם	גָּלִיתֶם
{ f.	גָּלִיתָנוּ	גָּנְלִיתָנוּ	גָּלִיתָנוּ
3 c.	גָּלֹו*	גָּנְלֹו	גָּלוּ
2. INF. (<i>constr.</i>)	*גָּלוֹת	*הָגָלוֹת	*גָּלוֹת
INF. (<i>absol.</i>)	גָּלוּ	גָּנְלוּ	גָּלוּ
3. IMP. Sing. m.	גָּלוּ	*הָגָלוּ	*גָּלוּ
f.	*גָּלוּ	*הָגָלוּ	*גָּלוּ
Plur. m.	גָּלוּ	הָגָלוּ	גָּלוּ
f.	*גָּלוּנָה	*הָגָלוּנָה	*גָּלוּנָה
4. IMPERF. (FUT.)			
Sing. 1 c.	אָגָּלוּ	אָגָּלוּ	אָגָּלוּ
2 { m.	תָּגָּלוּ	תָּגָּלוּ	תָּגָּלוּ
{ f.	*תָּגָּלוּ	*תָּגָּלוּ	*תָּגָּלוּ
3 { m.	יָגָּלוּ	יָגָּלוּ	*יָגָּלוּ
{ f.	תָּגָּלוּ	תָּגָּלוּ	תָּגָּלוּ
Plur. 1 c.	גָּלוּ	גָּלוּ	גָּלוּ
2 { m.	תָּגָּלוּ	תָּגָּלוּ	תָּגָּלוּ
{ f.	תָּגָּלוּנָה	תָּגָּלוּנָה	תָּגָּלוּנָה
3 { m.	יָגָּלוּ	יָגָּלוּ	יָגָּלוּ
{ f.	*תָּגָּלוּנָה	*תָּגָּלוּנָה	*תָּגָּלוּנָה
PARTCP. act. *גָּלוּ pass. *	גָּלוּי	*גָּנוּלָה	*מָגָּלוּה

Paradigms.

VERB LAMED He, ^{לְהָ} (h).

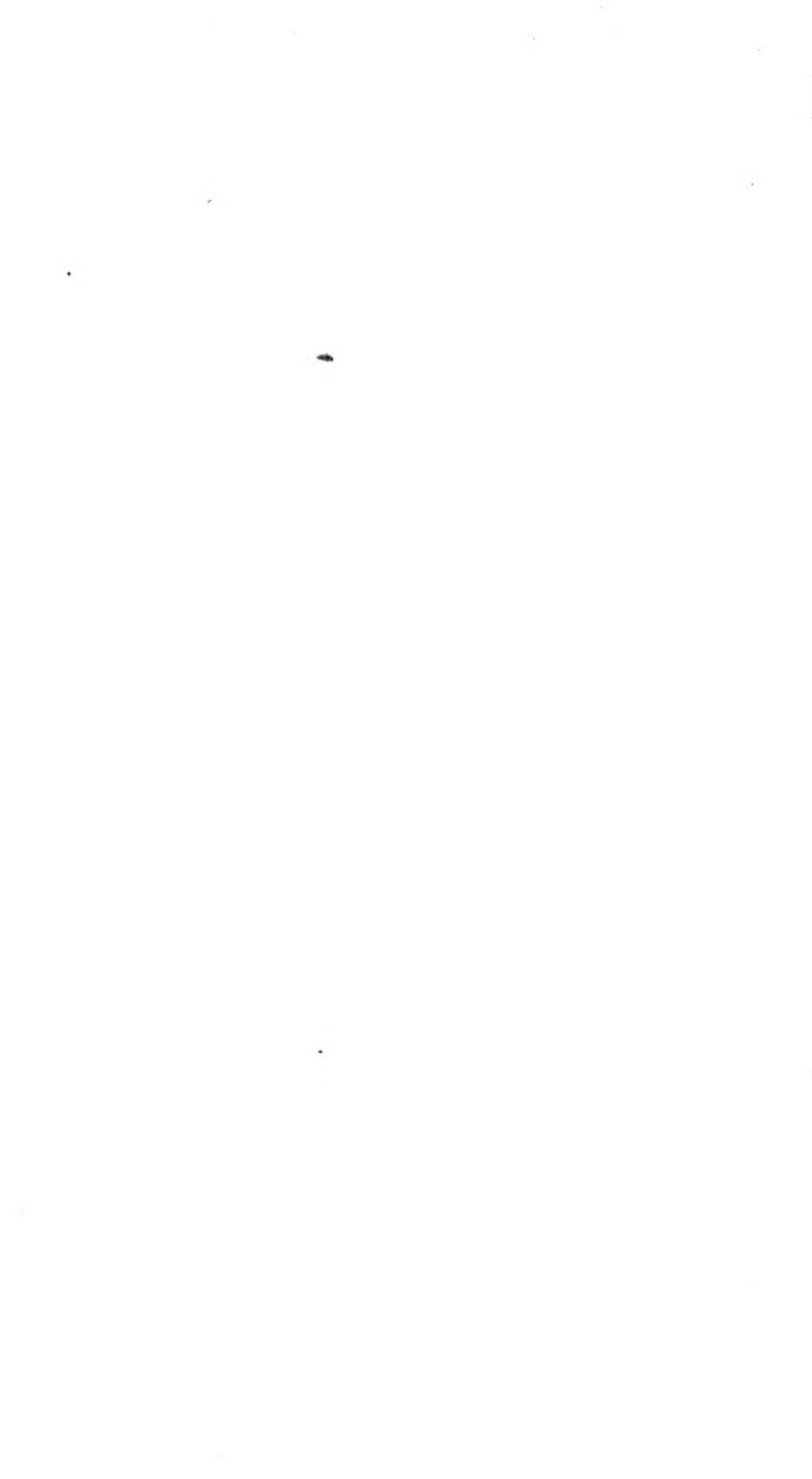
PUAL.	HIPHIL.	HOPHAL.	HITHPRAËL.
גִּלֵּתִי *גִּלְתִּ גִּלִּת *גִּלְתָּ גִּלָּה *גִּלְתָּה גִּלְינָג גִּלְיתָם גִּלְיתָנוּ גִּלָּו	הַגִּלְיֹתִי *הַגִּלְיָתִ הַגִּלִּת *הַגִּלִּתָּה הַגִּלִּינָג הַגִּלִּיתָם הַגִּלִּיתָנוּ הַגִּלִּוּ	חַגִּילְיֹתִי *חַגִּילָתִ חַגִּילִת *חַגִּילָתָה חַגִּילִינָג חַגִּילִתָּם חַגִּילִתָּנוּ חַגִּילּוּ	הַתְּגִילִיתִי *הַתְּגִילָתִ הַתְּגִילִת *הַתְּגִילָתָה הַתְּגִילִינָג הַתְּגִילִתָּם הַתְּגִילִתָּנוּ הַתְּגִילּוּ
*גִּלְוֹת *גִּלָּה	*הַגִּלְוֹת הַגִּלָּה	*הַגִּלְוֹת *הַגִּלָּה	*הַתְּגִילּוֹת *הַתְּגִילָה
(none)	*הַגִּלָּה *הַגִּלִּי הַגִּלּוּ *הַגִּלִּינָה	(none)	הַתְּגִילָה הַתְּגִילִי הַתְּגִילּוּ *הַתְּגִילִינָה
אֲנָלָה הַנְּלָה *תְּנָלִי *יְנָלָה הַנְּלָה נְגָלָה הַנְּלָוּ תְּנָלִינָה יְנָלִוּ *תְּנָלִינָה	אֲנָלָה פְּנָלָה *פְּנָלִי יְנָלָה פְּנָלָה נְגָלָה פְּנָלּוּ תְּנָלִינָה יְנָלּוּ *תְּנָלִינָה	אֲנָלָה פְּנָלָה *פְּנָלִי יְנָלָה פְּנָלָה נְגָלָה פְּנָלּוּ תְּנָלִינָה יְנָלּוּ *תְּנָלִינָה	אֶתְגִּלָּה תַּתְּגִּלָּה *תַּתְּגִּילִי *יִתְּגִּלָּה תַּתְּגִּלָּה נִתְּגִּלָּה תַּתְּגִּלּוּ תַּתְּגִּלִּינָה יִתְּגִּלּוּ *תַּתְּגִּלִּינָה
מִנְגָּה*	*מִנְגָּה*	*מִנְגָּה*	*מִתְּגִּלָּה

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